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ART. I.—EDWARD IRVING.

The Life of Edward Irving, Minister of the National Scotch Church, London. Illustrated by his Journals and Correspondence. By Mrs. OLIPHANT. 8vo., pp. 627. New York: Harper & Brothers. 1862.

IN the volume whose title is given above the public have the first satisfactory biography of the great London preacher, and promoter of a strange fanaticism, whose name was thirty years ago in everybody's mouth, and whose career, so strange, grotesque, solemn, and finally so sad, was the theme of the sneers of the thoughtless and of the wonder of the thoughtful. This book therefore meets and fills a confessed want. The author, Mrs. Oliphant, is favorably known in the lighter departments of literature, and here she brings the facility of writing before acquired to her more serious task, together with great faith in her subject, and the biographer's requisite amount of hero worship. Unluckily she has made the not unfrequent mistake of supposing that the biographer's office is that of the advocate rather than the judge, and so a kind of partisan aspect is given to her statements which detracts from their authority. But these are venial faults, and they would be quite satisfactorily atoned for by the cleverness of the work, if the worthiness of the subject were not a sufficient justification of all her vindications.

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EDWARD IRVING was the son of a substantial tradesman of Annan, in Dumfriesshire, Scotland; born August 4, (another account says 15,) 1792. With an ambitious forethought, not unusual among his countrymen, his father determined to prepare his sons for more advanced social positions than that in which they were born. Edward was therefore educated for the ministry, and his two brothers, one older and one younger than himself, were prepared for the medical profession. Of the home life of the Irvings of Annan, where three brothers and five sisters gathered about the "cantie ingleside" of the thrifty tradesman and staunch Presbyterian, we have only the usual pictures of Scottish domestic life. The years of their childhood were those of Europe's convulsions, of which France was at once the source and center; but it may be doubted whether these things were felt in any considerable degree within the quiet household of the Annandale tanner. Traditional tales of border raids, and of Covenanters' sufferings and constancy, with the lessons of the Shorter Catechism, and the stately though simple exercises of the Kirk, seem to have been the agencies, additional to direct parental instructions, that fashioned the forming character of one who became at length a chief celebrity of his age.

During the years of his age from thirteen to seventeen, ending in 1805, young Irving passed through the prescribed undergraduate studies at Edinburgh University. Less than a year after his graduation he was appointed Master of the Mathematical Academy at Haddington, which position he exchanged two years later for a similar but more eligible one at Kirkcaldy. He was then about twenty years old, and had attained to an altitude of full six feet, (his full-grown height was six feet four,) with a fine, open Scotch countenance, marred only by an ugly squinting of one eye, and generally a dignified though somewhat ungainly bearing. He was even then, and much more in after life, a figure to be looked after by strangers without contempt. About the same time that he assumed the duties of a teacher he was also entered as a student of theology at Edinburgh, agreeable to the arrangements of that institution by which divinity students are permitted to pursue their studies in private, subject to the requisite examinations and public exercises. After four years had been passed in this relation he

was turned over by the university to the presbytery, to undergo a briefer but more searching "probation" before he could be admitted to the anteroom of the ministry by a license to preach. Six months later he received the required license; but he was not then ordained, as the Presbyterian Church ordains no shepherd except for a flock. This occurred in 1815, when Irving was about twenty-three years old.

He had now attained the ambiguous position of a licensed preacher and candidate—a layman in fact, though often recognized as a clergyman by courtesy—and he only waited the opportunity to escape from his present occupation to that for which he had been formally designated. In this awkward interim he occasionally "exercised his gift" in the pulpits of his vicinity, now at his native Annan, when the "hail town" turned out to hear him, and the congregation was taken captive because when by his excessive gesticulations he knocked the unlucky "paper" from the Bible he proceeded with no apparent embarrassment without it; and again at Kirkcaldy, where his neighbors heard him respectfully, and found no other occasion for censure than that in his manner there was "ower much gran'ner." Three uneventful years were thus passed, during which each Sabbath found him a silently attentive listener to, but also uncomfortably critical hearer of, the ministrations of Dr. Martin, the parish minister. He saw that while his own occasional "exercises" were tolerated rather than relished by the people, the sermons of their own minister were received with evident and unflagging interest, and he very naturally asked himself whether the decision was a just one, and also felt a consciousness of a power within himself to go beyond the unambitious efforts of the approved preacher. But no one may appeal from the public verdict who is not himself independent of the public favor, and Irving was both too good to envy his brother's good fortune, and too wise to seem to be dissatisfied at the lack of appreciation of himself. Of the spiritual qualifications of our candidate for his expected ministry no account is given us. He had been designated for that calling by his parents, apparently without much regard to his religious fitness or reference to a divine call, and their determination had been acquiesced in by himself in much the same spirit. Though always of unblamable manners, except a slight tendency to

pugnacity, he had hitherto given no marked indications of any special religious experience; and though the Church of Scotland carefully insists upon a consciously recognized "conversion" as the first step in a religious life, no such crisis is recognized in his history. Of his later religious life happily there can be no doubt, but its inception and early growth are not recorded.

Nine years of successful teaching at length produced weariness of the undesired occupation, and though no "call" allured him to his longed-for position, yet he resigned his chair, and was for the first time in all his life a free man. For lack of other occupation he next removed to Edinburgh, and recommenced student life at the university, reading theology, science, and general literature, with Bacon, Hooker, and Jeremy Taylor for his teachers and models of style and thought. But his heart was not in his studies. He longed to be engaged as a Christian teacher, and in his enforced inaction he now meditated a mission to interior Asia, as grand and romantic as certainly it was impracticable. The dreams of this season were destined however to produce their results, as will appear in the sequel.

It was while thus waiting upon disappointments that he was induced to preach in the hearing of Dr. Chalmers, who was then desiring to procure an assistant in the great parish of St. John's, Glasgow. The sermon, notwithstanding the unfavorable circumstances of the preacher, was pronounced by a competent critic a "production of no ordinary mind;" but Chalmers said nothing, and returned home. Irving's patience now quite failed him. He therefore forwarded his easily moveable effects to Annan, and himself took ship to follow them; but by taking the wrong boat he was taken to Belfast, and so treated to an involuntary excursion, which was marked with a due mixture of Scotch and Irish adventures. Upon his return to Annan he found a letter from Chalmers inviting him to Glasgow, whither he accordingly went, and was there offered and accepted the place of assistant minister of St. John's. "I will preach to them if you think fit," he is reported to have said, "but if they bear with my preaching they will be the first people who have borne with it." And so began in earnest the great life-work for which he had been so long preparing, and which he had anticipated with most painful longings. A parish of ten thousand

souls, mostly the families of poor artisans and laborers, composed the pastorate of St. John's, Glasgow, and into its varied duties Irving at once entered with all his energies. The people "bore with his preaching," either for its own sake or out of deference to him who had called him to his office-work, though there were some complaints as to the florid character of his preaching. His gigantic form was an object of wonder, perhaps sometimes of terror; but he soon found a way to the hearts and the confidence of the people. The impressions of wonder and reverence produced by his first appearance were heightened by his stately manner and solemn address. Whenever he entered a house he saluted its inmates with the apostolic formula, "Peace be in this house." He would give to all the children a hearty but rather awful benediction with a solemn and earnest imposition of hands. It was enough to condemn his preaching that it was quite unlike that of his chief; yet since that great man always spoke kindly of his assistant and commended his performances, none might pronounce against them, though his appearance in the pulpit was sometimes the signal for the hasty exit of a portion of the congregation. Three years of service with the greatest of modern teachers and practitioners of the art ministerial doubtless did much to prepare this modern Boanerges for his subsequent work. While associated with Chalmers, Irving must necessarily have occupied a subordinate place, not specially because he was inferior, but because of the essential character of the two individuals. A change of position therefore had become desirable, and the opportunity to realize it was at length given.

There was then in London, in Cross-street, Hatton Garden, a Church and congregation, connected with the Kirk of Scotland, called the "Caledonian Church," of about fifty members, and without a minister. To that unpromising affair, after due inquiries made and satisfactory assurances received by its officer, Irving was invited, and the invitation was accepted almost without conditions. The bond for his "livelihood" demanded by the Presbytery from the Church, which Irving would have waived, was at length and not without difficulty procured, and then the late assistant minister of St. John's, Glasgow, bearing with him the blessings of those he left, departed for the field of his later triumphs and sufferings.

On the second of July, 1822, Irving began his labors with his little Church at Hatton Garden, with its fifty hearers, to which was occasionally added some vagrant Scotchman sojourning in the metropolis. A letter of introduction brought by Irving secured the presence of Sir David Wilkie, who came again, bringing with him a fellow-artist *to see and admire the head of the preacher*. In the course of the year Chalmers visited London, and preached in the almost unknown and out-of-the-way Caledonian Church, and wrote home half-patronizingly and half-prophetically concerning his former "helper," "He has impressed most favorably such men as Zachary Macaulay [father of Lord Macaulay] and Mr. [Allan] Cunningham with the conception of his talents." But he then adds significantly, the expression of a hope which implies rather a fear, that "he will not hurt his usefulness by *any kind of eccentricity or imprudence*."

Whether Irving's great popularity into which he at length rose all at once was accidental, or the outworking of causes which compelled their own results, it would be difficult to positively answer. Eight years of preacher-life, half of them before a congregation not unused to able preaching, had failed to impress his hearers with any exalted notion of his abilities. Some persons will think that he was only one of a large class of possible celebrities whom a concurrence of favoring accidents rescued from the oblivion in which he had so long continued, and from which most of his class never emerge. The notion that there are flowers "born to blush unseen" may be as true as it is certainly poetical; but how shall we know it? When success is achieved it is not often ascribed by either the subject or his admirers to happy accidents, though another class of persons may do so. A year of diligent labors, but of only moderate prosperity till the last quarter, followed Irving's settlement at the Caledonian Church, and then the sun of his prosperity rose upon him. The occasion of the new order of things is said to have been a speech made by Canning in Parliament. Sir James Mackintosh had been led, by some unexplained accident, to hear Irving preach, and was especially impressed with an idea expressed by him in prayer, in which he prayed for an orphaned family as now "thrown upon the fatherhood of God." Mackintosh told it to Canning, who sought out and

heard the preacher himself; and soon afterward, in a debate in the Commons respecting Church revenues, in which the relations of high talent and good pay were insisted on, Canning informed the house that "he himself had lately heard a Scotch minister, trained in one of the most poorly endowed of Churches, and established in one of her outlying dependencies, possessed of no endowment at all, preach the most eloquent sermon he had ever listened to." That was sufficient; the Caledonian Church at once became a fashionable center, and the notoriety of the hitherto unknown preacher was secured. Though neither Irving nor his people had schemed for such a result, yet he was not at all dissatisfied with the new direction of affairs. He was at once too honest and too proud to solicit public favor except by deserving it; he was nevertheless highly susceptible to its influence, and he almost morbidly craved a just appreciation.

The new position of affairs brought with it a full share of labors and perils, of neither of which was Irving much afraid. While crowds of distinguished listeners flooded the little chapel each Sabbath, and the newspapers were actively discussing this latest wonder, the preacher rose higher and higher in both thought and utterance, and with a zeal that spared no efforts applied his Herculean energies to his ever-growing duties. In the midst of those labors and successes he ventured a step further, and appeared before the public in the character of an author—always a perilous enterprise for a popular preacher, since the new character requires other qualifications, and failure is doubly disastrous. A volume made up in part of his pulpit exercises, which he called, not sermons, but "Orations," and in part of a longer and more elaborate essay, called an "Argument for the Judgment to Come," constituted his first venture in authorship. No doubt a large share of Irving's notoriety arose from his peculiarities of both thought and manner, and he was not careful to propitiate those who differed with him in those particulars. Pointing to the evident lack of success of the ordinary instructions of the pulpit in the Introduction to his book, he charged it all to the defective manner of preaching in general use. This seemed to be saying indirectly to those preaching to sparsely-seated houses, "Do as I do and your houses will be thronged as mine is." Dignified mediocrity of course smiled coldly at such self-com-

placency, and learned authority laughed pityingly at the overweening assurance. But the book shared the favor of the author and his little Hatton Garden Chapel. Everybody must read it, till it became the talk of the town, and was criticised by each according to his position and temper. Its vulnerable points were neither few nor difficult to find; but there was in this, as in all its author's productions, many and great excellencies. It was also during this his second year in London that Irving was married to the daughter of Dr. Martin, the minister of Kirkcaldy, after a courtship more protracted than that of Jacob and Rachel. The marriage was an eminently happy one for the husband, who gained a wife that seemed to merge her own interests, opinions, and preferences in her husband's.

Among the taxes paid by modern pulpit celebrities is the preaching of anniversary sermons. Accordingly, with the spring of 1824 came an invitation to preach before the London Missionary Society. The thought of the missionary enterprise revived in his mind his dreams of apostolic missions, and these sublime fancies were wrought into his discourse. For three mortal hours the vast assembly was held entranced by his gorgeous oratory while he depicted, not the work of that or any other body, but a grand ideal of a mission scheme after the model of apostolic times. During all this time the managers sat in painful solicitude, first for their usual collections, and ultimately for the damage that such a discourse must entail upon the cause in which they were engaged. But nobody could suspect the preacher of a design to harm the cause he was called to advocate. To his mind the missionary work was not the same thing with that contemplated by the society, and as he spoke from his own inflamed fancy and full heart his utterances were foreign to the subject as they viewed it. But the discourse was more than a blunder; it was a burning protest, though undesigned, against the spirit of cowardly prudence in which the work of missions was, and, alas! that it must be said, still is prosecuted. It unluckily struck precisely upon those points which annual reports and platform orators are usually careful to leave untouched, and by holding up the bright ideal it condemned the actual. If in the controversy that followed the preacher had the doubtful advantage of the sympathy of the outside world, (those who have no real sympathy with the object

of missions, and therefore care nothing about their methods,) that gain was purchased at the expense of the confidence and sympathy of the best and most active Christians of the country. From this point began his estrangement from the great body of cotemporary evangelical Christians, which continued to the end of his life. This led him to find out other associates, and at the house of his friend Basil Montague he met with a circle of persons distinguished for learning and independent, perhaps erratic thinking, with Coleridge as oracle and intellectual dictator. Irving was dazzled by a light so new and unwonted, and was led away by the fascination of the discussions to which he was for the most part only a listener. Lordly and aristocratic as he often seemed in the pulpit, and in his writings, he was readily led away by almost any positive will with which he might come into friendly contact, and with characteristic ingenuousness he would confess his indebtedness to those by whom he had been enthralled. But between himself and Coleridge there was too great a dissimilarity of mental constitution to allow either a close contact, or the exercise of a determinate influence by the one over the other.

The birth of a son, and his death a little more than a year afterward—born July 22, 1824, and died October 11, 1825—seemed to open up new and strange depths in the spiritual being of the father. Soon after his birth, while the mother and child were at Kirkcaldy and Irving in London, an almost daily epistolary correspondence was kept up. Irving's portion of these letters, which were carefully preserved by the appreciating recipient and are now first published, seem to disclose the writer's whole soul in all its tenderness, purity, and lofty elevation. His boy seems to have awakened him to a new life, with enlarged and more precious affinities; and as he saw everything in the *glamour* of an excited imagination, his deep heart yearnings became to him convictions and grounds of theological dogma. But all these were vastly intensified when that child was removed by death. The sorrows of bereavement, which at first came in upon him like a flood, were presently changed by the power of faith into rapturous exultation. "He took my son to his own fatherly bosom," he subsequently wrote respecting these things, "and revealed in my bosom the sure expectation and faith of his own eternal Son. Dear season of my life

ever to be remembered, when I knew the sweetness and fruitfulness of such joy and sorrow!"

The baptism of the child became the occasion of a new direction of the father's ideas respecting the significance of that ordinance and of the relations of baptized children to the Gospel Church. The Church of Scotland had not at the Reformation followed the lead of the Reformed Churches of the Continent in reducing the sacraments to mere signs of Christian profession and memorials of certain facts and doctrines, but in her earlier standards she declared, "We assuredly believe that by baptism we are ingrafted into Christ." The Westminster Confession, for two hundred years the common standard of all Presbyterian Churches, is scarcely more than baldly Zwinglian. Thousands in both the relations of parents and of ministers have been painfully conscious of the nakedness and poverty of its doctrine of the nature of the sacraments, and to Irving's impulsive spirit it became intolerable when as a Christian father he brought his first-born to receive the seal of the Christian covenant. His loving heart clung fast to the idea that the outward sign was really responded to by the inward grace, and though he did not formally consent to the Romish and Anglican notion of baptismal regeneration, his dissent was evidently scarcely more than verbal.

As early as 1825 Irving's attention had been directed to the study of the prophecies, a subject well calculated to awaken and command his liveliest feelings. Into that study the best balanced minds have need to enter with only cautious steps and to proceed with the most careful circumspection; to a mind at all predisposed to eccentricities of thought it is almost sure to prove a maddening maze. That, left to himself, he would have gone no further than to accept a few harmless vagaries of thought is probable; but with his facility for being led away by infinitely inferior minds, and the fact that such leaders are seldom wanting, rendered it antecedently probable that he would be made the victim of the wildest fancies. The French Revolution had only a few years before very deeply affected the public mind, and many highly intelligent persons had come to believe that its astounding events had formed the themes of the prophetic utterances. Nearly every great social and civil commotion for the last thousand years has received the same distinction

from those of the age of each, as probably others will continue to do; and with a remarkable uniformity nearly every generation of interpreters have placed the second coming of Christ in the midst of, or soon after "the tribulation of those days." An event wholly incidental to the study of prophecy brought Irving more fully into its excitements. Early in that year, notwithstanding his unfortunate experience with the London Missionary Society, he received and accepted an invitation to preach the anniversary sermon for the Continental Society, whose interests his friend, Mr. Henry Drummond, of Albury Park, was promoting with characteristic zeal. That society had for its object the evangelization of the countries of Continental Europe, and in contemplating that subject the preacher quite naturally came to consider it in the light, or rather shadows, of the Apocalypse. A Mr. Hatley Frere, an earnest and one-sided student of the prophecies, had some years before propounded a new theory of interpretation—as nearly every student of prophecy does—to which and its author the public had paid very little attention. Most opportunely, or inopportunely as the case may be, this man now fell in with Irving, who accepted his notions with eagerness, and at once became an Aaron to that stammering Moses. "Henceforth," says the admiring biographer, "the gorgeous and cloudy vista of the Apocalypse became a legible chart of the future to his fervent eyes." [Spare the figure.] Under such influences he prepared his sermon for the Continental Society, which, like its predecessor, failed of its intended purpose, and became the occasion of fresh contentions and criminations. During the ensuing year that discourse was enlarged and rearranged as a book, with the title, "Babylon and Infidelity Foredoomed," which the author dedicated "To my beloved friend and brother in Christ, Hatley Frere, Esq.," in which dedication he confessed himself the humble disciple of his dear friend, from whom he declared that he had first learned the true sense of the prophetic symbols. Irving now threw himself unreservedly into the current that swept him away from all his moorings.

By that strange fascination which often attends the study of prophecy and the expectation of a terrestrial millennium, he now came to expect the *speedy* coming of Christ to set up his kingdom on earth, and this wrought in him the usual results of

excitement and specialty of religious thought and conversation. He had reached that stage of mental excitement in which almost every event becomes a proof of the cherished expectation, and the mind's own action steadily intensifies the dominant fascination. In this, too, he craved the sympathy of other minds inspired with the same sentiments, and these he readily obtained; a kind of mystic circle, among whom were Hatley Frere, now relieved of his isolation, and the celebrated Rabbini, Dr. Wolff, with Irving and Henry Drummond, and others less distinguished; and these, after numerous informal conversations, at length came together in a conference at Albury, the hospitable residence of Mr. Drummond, brought together, as Irving declared, by "a desire to compare their views with respect to the prospects of the Church at this present crisis." Of these conferences, which usually extended over a full week, several were held, being closely occupied with examinations of the prophecies, mingled with prayers and conversations on personal religious life. There seems to have been among them a good degree of spiritual zeal, as there certainly was a most dangerous admixture of enthusiasm and unreasoning faith. Irving set down with his motley associates, a giant among pigmies, the most docile of the company, and quite ready to yield his own views to the superficial fancies of the least distinguished of the body, and to surrender his clearest intellectual convictions to what was styled the answer to prayer. From such sessions the only probable results followed; the fanaticism in which they began was heightened and confirmed, especially in the single mind capable of being damaged by it.

Meantime the splendid eloquence of the preacher, deepened and intensified by the new direction given to his meditations and yearnings, held and entranced the eager crowds that thronged the humble Caledonian Church. All this year (1826-7) a new and commodious church for the use of the now permanently enlarged society had been in progress of building in Regent Square, and early in 1827 it was ready for occupation. The dedication of the new edifice was at length ordered, and Chalmers was the chosen preacher for the occasion. Irving himself conducted the introductory services, praying full forty minutes with wonderful fervor and pathos, and with great enlargement of thought and grandiloquence of expression; altogether occu-

pying an hour and a half before he gave place to the mightier one who was to come after him. In the matter of time he was at once inexorable in asserting his prerogatives, and *unconscionable* in his use of it. To Chalmers, Irving was evidently an enigma; and as he now contemplated him at his dizzy altitude of popularity, though little suspecting the sad *finale* then so close at hand, he trembled with solicitude for his future, while still he both loved and admired him.

The transition from the little Caledonian Chapel, so long thronged by a promiscuous crowd of London fashionable life, to the commodious National Scotch Church in Regent Square, with its well-ordered and well-defined congregation, marks the culmination and the beginning of the descent of Irving's popularity. Ceasing to be a preacher for the whole kingdom, he thenceforth became the minister of his own Church and congregation, which, though enough to satisfy any ordinary ambition, was damaged by its contrast with the former concourse. Whether this changed state of things contributed to the melancholy changes which occurred in the personal history of the great preacher is at most very doubtful. It is certain that he made but little complaint respecting the loss of the fashionable throng from his ministry, and the causes which at length resulted in his ruin were actively at work, while he was yet at the height of his popularity. The excitement of which he was the center had had its run and was already subsiding, when the change of scene and circumstances precipitated its close, and left the congregation in quiet possession of their new quarters, and allowed the preacher the better opportunity to prosecute his prophetic investigations. Of these investigations and their results in kindness nothing further need be said than that he was deeply, even painfully sincere in the whole matter, and his movements in the morasses of fanciful interpretations display in equal proportions his greatness and his infatuation.

With the earlier days of the year 1828 a cloud of another complexion began to be seen lowering over the Scotch National Church, and especially over its minister. Hitherto, though many conservative and careful people had come to regard him as an eccentric, and in some sense an unsafe man, yet his orthodoxy had not been called in question. About that time he gave to the public three volumes of 'sermons selected from among

those delivered during the whole period since his first coming to London. Of these sermons those of the first volume related chiefly to the Trinity, and contained his teaching respecting the divine persons, and especially as to the person and work of Christ. In all cases Irving spoke more from the heart than from the intellect; and upon the great and glorious mystery of the incarnations, as to which the reason must be subordinate to faith, his intuitions alone seemed to guide his utterances. In all the habits of his mind he was eminently realistic, and by the strength of his conceptions he set every idea in a materialistic attitude, often subjecting purely ideal conceptions to material condition and accidents. Accepting and affirming with characteristic ardor all the great doctrines of the Church respecting the person and work of Christ, he came to view, and so to present, those great truths in a form somewhat different from that usually given to them by the cotemporary orthodoxy. Confessing Christ as the Saviour of the redeemed, and regarding his death as truly and really a ransom price and propitiation, his mind grasped the whole work of the incarnation as a redemptive process, which indeed culminated at the cross, but the efficiency of which resided essentially in the conjunction of the Godhead with manhood in the person of the Son of Mary. It became therefore a point of interest to present in a strong light the humanity of Christ, not as an ideal something unlike our humanity, but as of the seed of Abraham according to the flesh, and *in all things* made like unto his brethren. This idea, at once so consistent with both Scripture and reason, and so full of comfort to the believer, he seized with all the avidity of an earnest soul, and set forth in language perhaps not sufficiently guarded and qualified. Viewing our nature as fallen when it was assumed by the eternal Word, and failing to distinguish sufficiently between the effects of sin upon that nature and proper sinfulness, he ascribed sin to our Lord's humanity, and so made Jesus his own redeemer. His notions on this subject were rather a growth in his mind than a suddenly formed conviction; and while something of the kind can be traced in his earlier teachings, they had escaped particular notice till about the time here referred to. The views of the character and work of Christ thus given might have excited notice had they been guarded with all needful circumspection of language, for the orthodoxy

of the age had fixed its gaze upon two points of the doctrine of Christ, his divinity and his sacrifice, and had mostly left out of view the significance and the verity of the incarnation. But when these unusual views of that doctrine were presented in strong and glowing language that approached to hyperbole, and which thrust forth what seemed to be another Gospel, the recoil of the Christian sentiment was no more than a natural result. Neither the preacher nor his friends, whether of his own times or of ours, could have any right to complain that exceptions were taken, and that men took pains to inform themselves respecting the opinions he held and taught upon a subject at once so important and so delicate. Heresy hunting is always an ungrateful business; but since the Church has solemnly enjoined all its ministers to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines," the detection and exposition of such things cannot be the odious thing that some would stigmatize it as being. Probably most that denounce the practice have private reasons for their special dislike toward it. Mrs. Oliphant makes a great outcry about the arraignment of her client at the bar of the religious public, as if some great wrong had been done him. But we do not see it. Every public teacher is responsible to the public for his doctrines, and it is no hardship when any such are called upon to vindicate themselves if anything of a doubtful character is promulgated by them.

As this matter led to important results at the time, and was some years later, by a very doubtful stretch of power, made the grounds of his degradation from the ministry, a further notice of it may not be improper. It is due to Irving to repeat the assurance that he was himself quite unaware that there was anything novel or unusual in the views which he set forth. It is also only just to add, that as to the great doctrines of Christ, his divinity and his humanity, his sacrifice and eternal priesthood, his views were in entire accordance with those of evangelical Christendom. But while the Church had, for the most part, directed its attention to his sacrifice, as that to which all else in the life of the Redeemer was subordinated, he took in a larger view which contemplated the whole work of the *incarnation* of the Word as redemptive, in that by it the Godhead came into vital union with humanity, fallen and under

the law. This last thought carried to his realistic mode of thinking the notion of Christ's participation in the fallen character of humanity, which he designated by terms that implied a real sinfulness in Christ. His attempt to get rid of the odiousness of that idea by saying that this was overborne and at length wholly expelled by the indwelling Godhead, helped the matter but little, and still left him open to grave censures for at least an unhappy method of statement. But under all this there is unquestionably a most precious Gospel truth, and if Irving was justly condemned for an unwarrantable misstatement of certain doctrines of Christianity, the orthodoxy of the age may be justly called to account for its partial exhibition of those doctrines. For centuries the Church has been actively occupied in setting forth and defending the doctrine of Christ's divinity, until that of his humanity has largely fallen out of its thinkings. It is quite time to cease from this one-sidedness and to take in a whole Gospel. Fallen humanity demands a sympathizing no less than an almighty Saviour; and if indeed Jesus is to be that Saviour he must be apprehended by our faith, as "man with man," and as really and fully "touched with a *sense* of our infirmities." The Church of Rome answers to the heart's yearning for human sympathy in the Mediator by giving that office to Mary; while our misformed practical creeds remove Jesus beyond our sympathies, and give us no other Mediator. The Church awaits the coming of a John, uprising from the Saviour's bosom, to set forth in all fullness the blessedness of the grace of Jesus, the *incarnate* God, who hath "borne our griefs and carried our sorrows."

From the gathering storm of contention, Irving, in the spring of 1828, set off for Scotland to proclaim among his kindred the speedy coming of the Lord. At his native Annan he preached in the open air to the whole assembled country-side, all the churches being shut up on that Sabbath-day. For once a prophet was not without honor in his own country. Next he went to Edinburgh, now full of the clergy of all Scotland, who were attending the annual session of the assembly, to whom he came like another Elias. The exercises were held in St. Andrew's Church, where he had engaged to deliver twelve lectures on the Apocalypse. In order to avoid interfering with the usual daily duties of those who wished to hear him, the

meetings were held at six in the morning; and even at that apparently unfavorable hour the house was usually crammed before the appointed time for two successive weeks. "He is drawing prodigious crowds," wrote Chalmers; "we attempted this morning to force our way into St. Andrew's Church, but it was all in vain. He changes to the West Church for the accommodation of the public." To the West Church, with its "three hideous galleries," the crowd therefore rushed; and if more were accommodated within its ample area than at St. Andrew's, the crowd that struggled for admittance was scarcely less. One may readily agree with Chalmers, who confessed, "Certainly there must have been a marvelous power of attraction that could turn a whole population out of their beds as early as five in the morning." That great preacher and divine at length succeeded in hearing him, and though he recognized the effectiveness of the lecturer's oratory, he declared of the performance as a whole, "It is quite woeful." The current that bore away the multitude failed to move Chalmers from his self-possession; probably from a defect of magnetic affinity between the two they repelled rather than attracted each other. From Edinburgh Irving proceeded next to Glasgow, then to Paisley, Greenock, and Rosneath, and was everywhere attended by excited crowds of wondering and bewildered listeners. There is a stage of excitement that assumes the form of calmness, and is compatible with a degree of repose, and to this he had evidently attained. Apparently unmoved by the tempest he had raised, he wrote to his wife, "I have fairly launched my bark; God speed us;" and then proceeded to fill up the letter with expressions of private endearments and friendly congratulations.

Probably at this time, though he was not aware of it, Irving had come to feel that his position was outside of the recognized orthodoxy of the Scotch Church. He was therefore in a condition to sympathize with, and to be attracted to any whom he might presume to be in like circumstances. At that time Mr. Campbell, the minister of Row, had become an object of distrust for holding and teaching certain notions concerning the atonement not in agreement with those of the national creed. Breaking away from the Procrustean high Calvinism of the Westminster Confession, he contemplated the whole world

as provisionally and really redeemed by Christ; and without inferring the necessary salvation of every man, he asserted the gracious freeness of the offers of the Gospel to all men. Escapes from the iron shackles of that creed too often result in going over to an opposite extreme, and quite possibly that was Mr. Campbell's case; but his piety and evangelical zeal were beyond all question. He and Irving were at length brought together, and of course were strongly drawn toward each other by common religious sympathies; and as usual, Irving, though confessedly the greater, ~~was~~ drawn into the orbit of the other. Already he had adopted the primary article in the disfavored creed of his newly-found friend, that the redemption of Christ was not only prospective, but actual too; and not only for segregated individuals, but also for aggregate humanity; and though his natural liking for dark mysteries might incline him to favor the scheme of predestination, the warm impulses of his heart were instinctively on the side of a universal atonement. Out of this apparently casual conjunction in the sequel grew up other deeply interesting results, then quite unseen by either of the parties.

During his triumphal progress in Scotland he met with a Mr. Alexander Scott, who was then a "probationer," whom he engaged to become the assistant minister of the National Scotch Church. Scott was even more erratic in his theological notions, as tried by the standards of Scotch orthodoxy, than either Irving or Campbell, and possessed superior power of logical perception and discrimination, but without a particle of enthusiasm in his nature. Among other tenets he held that the "spiritual gifts" of the apostolic age ought still to be exercised in the Church, and that only the prevailing unbelief prevented their manifestation. Irving at first paid but little attention to the suggestion; but by a sure though unrecognized process his mind drifted into a state of half conviction, which only required what should seem to be direct evidence to make the conviction perfect. A variety of recorded facts show this to have been a season of unusual religious quickening, especially among the border Scotch parishes—one of those occasional awakenings of the religious consciousness of a people which, account for them as one may, cannot be denied as matters of fact. Irving's preaching had seconded, and perhaps somewhat diverted from

its purely spiritual manifestation this special religious feeling. A young woman of Fernicarry, of great beauty and cleverness, and of saintly piety, which attracted to her an unusual degree of attention, about this time became first the subject and then the occasion of a new and remarkable religious excitement. At the expense of space that we can ill afford, we insert Irving's own characteristic and highly illustrative account of the affair:

The handmaiden of the Lord, of whom he made choice on that night (a Sunday evening in the end of March) to manifest forth in her his glory, had been long afflicted with a disease which the medical men pronounced to be a decline, and that it would soon bring her to her grave, whither her sister had been hurried by the same malady some months before. Yet while all around her were anticipating her dissolution, she was in the strength of faith meditating missionary labors among the heathen; and this night she was to receive the preparation of the Spirit; the preparation of the body she received not till some days after. It was on the Lord's day, and one of her sisters, along with a female friend, who had come to the house for that end, had been spending the whole day in humiliation, fasting, and prayer before God, with a special respect to the restoration of the gifts. They had come up in the evening to the sick chamber of their sister, who was laid on a sofa, and, along with one or two others of the household, were engaged in prayer together. When in the midst of their devotion the Holy Ghost came with mighty power upon the sick woman as she lay in her weakness, and constrained her to speak at great length and with superhuman strength in an unknown tongue, to the astonishment of all who heard, and to her own great edification and enjoyment in God; "for he that speaketh in a tongue edifieth himself." She has told me that this first seizure of the Spirit was the strongest she ever had, and that it was in some degree necessary it should have been so, otherwise she would not have dared to give way to it.—P. 279.

A similar phenomenon was witnessed a few days later at some miles distance, on the other side of the Clyde, with two brothers and an invalid sister, (Macdonalds,) persons of the most sober and unimaginative characters, all of whom "spake with tongues;" and the sister experienced a wonderful miracle of healing, effected at the solemn command of one of the brothers. Of the reality of these phenomena, and many more of the same kind which occurred in those parts soon afterward, there was no lack of evidence. Of course the attention of the clergy was attracted to these things; and while Story of Rosneath, (in whose parish the first case had occurred,) and Campbell of Row,

and Erskine of Linlathen accepted the "sign" as verified spiritual manifestations, Chalmers, and others like him, "inquired, but would not condemn." Irving, too, heard of and inquired respecting these strange things, and with but little hesitation accepted them as sufficiently attested cases of the long-lost and recently earnestly sought "spiritual gifts;" and many of his Church, prepared by his previous teachings, were also quite ready to give the subject no unfriendly consideration.

It was at this time becoming more and more apparent that the mental action of the great preacher had become so erratic as to be no longer a safe guide of action. His more discreet friends were becoming alarmed, and apprehensive of the most painful results. Chalmers again visited London early in 1830, and with Coleridge called upon him, the common friend of these two great but very dissimilar men. The visit was an unsatisfactory and a sad one. Chalmers buried his sorrow at a result that he had not improbably feared, in silence; but Coleridge, half sorrowful and half indignant, eloquently eulogized the greatness of his now shipwrecked friend, "mourning pathetically that such a man should be throwing himself away." Chalmers both loved and honored his earnest, honest, and erratic brother, and these sentiments were doubtless reciprocated; but he was utterly powerless to withhold him from the course into which he was rushing, and from the catastrophe to which it must inevitably lead. He therefore stood aloof in silence.

The year 1831 found Irving in the midst of his contests with his outside ecclesiastical relations, and also eagerly occupied with the new religious wonders which had appeared in his own Church. As to the former, they uniformly went against him, for they were prosecuted by men of but narrow minds, more set on defending a formal and barren orthodoxy than on exercising a broad and enlightened charity, while his attempted defenses rather damaged than helped his cause. Having a year before acceded to the opinion that the "spiritual gifts" were attainable in answer to prayer, he and a large number of the members of his Church had agreed to pray continuously for their bestowment. Conscious that they had "asked in faith," (such was his self-deluding reasoning,) it seemed but little less than blasphemous to doubt that they would be given. Their devotions—they met each morning for prayer—became more and more

ecstatic, and at length assumed the form of excited and wholly unintelligible utterances. Here, then, was manifested the "gift of tongues" of the Apostolic Church. At first Irving held the "gifted ones" in some degree of restraint, claiming that his office in the Church devolved on him the right and duty to control the exercises of the Church; but that was only temporary, as the growing tide of fanaticism soon swept away all opposition. He had indeed attempted to "try the spirits;" but as he believed before he examined, so his investigations could only confirm his foregone conclusions. Writing to Dr. Martin, (his father-in-law,) October 26, 1831, he announced the further fact that the Lord had "raised up the order of prophets" in his (Irving's) Church, "who both speak with tongues and prophesy;" and then, predicting opposition to the new order of things, he adds, sadly: "But the Lord's will be done. I must forsake all for him. I live by faith daily, for *I daily look for his appearing.*"

The strange and frightful drama of fanaticism was thus at length fully opened in the National Scotch Church in London. The chief actors were confessedly among the most consistently devout persons of that and of other Churches, the latter attracted thither by its congenial atmosphere, which fact had great influence over many minds who were not much affected by the prevailing excitement. "Speaking with tongues" was the first "sign" that appeared, and it continued to be the principal, though by no means the only one. That phenomenon, as described by those in whom it appeared, and by others, usually occurred during or soon after a season of earnest prayer or other religious exercises, and came upon the subject unsought and often undesired. The utterances were usually at first slow and emphatic, but became by degrees rapid and indistinct, without pauses, cadences,* or other modulations, except a kind of wild rhythm, the subject seeming to be all the while in a kind of mesmeric ecstasy. As to the purport of the utterances "in the unknown tongue," the speakers commonly knew as little as the hearers; a fact which Irving, with the usual logical perverseness of fanaticism, refused to notice when he said of these, "He that speaketh in an unknown tongue edifieth himself." Sometimes the utterances would be in English words, but then between the indistinctness of enunciation and their

incoherency and lack of any meaning whatever, they were scarcely more intelligible than the others. Of the unknown tongues some had the sound of the Latin, Greek, and Hebrew; and single words of these languages might be heard occasionally, and sometimes the whole seemed to be made up of mingled and mangled snatches of various modern languages, while others were evidently original jargon. In tone and manner they were often admonitory, and became by degrees fiercely denunciatory; first against outside opposers, and at length against those in the Church who were suspected of opposing the "gifts." Irving for a while endeavored to control and direct the tempest, but it proved too powerful for him, and all things were given up to go "by revelation;" and that mighty mover of the tornado sat down in submission like a blind Samson, to employ his powers only as others might dictate—a dictation that was exercised most remorselessly by his new keepers.

The peculiar affection of the "gifted ones" appeared first in the morning prayer-meetings, and its demonstrations were for a while confined to the less public exercises of the worshipers. But it presently became epidemical, and spread through the whole congregation, and refused to be restrained. For some time a kind of compromise was maintained by the partisans of the new order and those of the old—these permitting the exercise of the gifts on all occasions except in the Sabbath-day services, and the others agreeing to abstain from their demonstrations in the public congregation. But soon this was declared to be an unwarranted interference with the liberty of the Spirit; so while the trustees of the Church resolutely withstood the introduction of the gifts into the public congregation, Irving, after some hesitation, declared that he "could not restrain the Spirit of the Lord." A collision accordingly took place, the whole body of the trustees, including William Hamilton, Irving's tenderly attached brother-in-law, going in favor of excluding the new prophets; the result of which was the ejection of the minister and his associates in the new order from their house of worship, thereafter to assemble in entire freedom, first in Robert Owen's Hall, at Grey's Inn, and afterward in West's Picture Gallery, in Newman-street, and to develop and run to seed, or rather into the ground, their rampant fanaticism. Irving's condition was just then one to excite only the most

kindly pity, since no doubt in all that he did he acted in good faith, and in a spirit of sacrifice as unselfish as it was sincere. The desolation of his altered condition is thus sketched by Mrs. Oliphant:

On all sides the friends of years parted from Irving's side. His wife's relations, with whom he had exchanged so many good offices and tender counsels, were, to a man, against him; so were his elders, with one exception. His friends outside the ecclesiastical boundaries were still less tolerant. Thomas Carlyle and his wife, both much beloved, not only disagreed, but remonstrated; the former making a vehement protestation against the "Bedlam" and "Chaos" to which his friend's steps were tending, which Irving listened to in silence, covering his face with his hands. When the philosopher had said, doubtless in no measured or lukewarm terms, what he had to say, the mournful apostle lifted his head and addressed him with all the tenderness of their youth—"Dear friend!"—that turning of the other cheek seems to have touched the heart of the sage almost too deeply to make him aware what was the defense which the other returned to his fiery words. None of his old supporters, hitherto so devoted and loyal, stood by Irving in this extremity; nobody except the wife, who shared all his thoughts, and followed him faithfully in faith, as well as in love, to the margin of the grave.—P. 447.

The denouement of the play had now fairly begun, and it rapidly hastened to its close. The "gifted ones" at Newman-street had things in their own hands, and everything proceeded by "vision," and "prophecy," and in the "Spirit;" to all of which Irving gave the most reverent and obedient attention. Pity and indignation are the prevailing sentiments that arise upon the contemplation of these things, of which we give to Irving much of the former and but little of the latter; but reverse this order as to his miserable and mischievous associates. His fall would certainly seem to have been sufficiently low to disarm all resentment, and to induce any who were capable of a noble sentiment to choose rather to cover up his shame than to punish him for his departure from the bounds of a just discretion. But not so thought some of his ministerial brethren, who now, in much the same spirit in which some have dug up the bones of dead traitors and heretics, in order to visit upon them the vengeance which they escaped in their lifetime, proceeded to bring to punishment their recusant brother. The Presbytery of Annan, by which body Irving had been first licensed to preach, but not ordained, by a remarkable stretch of power claimed

still the right to depose him; and accordingly he was called to answer to that body respecting certain alleged heretical opinions concerning our Lord's human nature, and of course he was found guilty of heresy and deposed from the ministry. Respecting the questions at issue in that case, we have before intimated that the truth was rather with Irving than his accusers; but all that, as is usual in such cases, availed nothing. It was passion and not reason that dictated the whole proceeding. But Irving was practically out of their reach, and, as might have been anticipated, he treated their sentence as a nullity, and proceeded from the place of his trial to preach to assembled thousands in the church-yards of the surrounding parishes. Returning to London, he found the authority which had been formally, and as by courtesy, conceded to him, while the real authority was exercised by the "gifted ones," now openly denied him. Hitherto he had assumed to be, and was recognized as the "angel" of the Church, and therefore invested with the chief administrative powers. It was now declared, however, "by revelation" that his former "fleshly ordination" was invalid, though after some delay he was reordained by the prophets of this new dispensation. But as the less is blessed of the greater, so the superiority of the ordaining prophets was most effectively asserted over their *ungifted* but mighty neophyte. That powerful eloquence, so effective to command all hearts, was tolerated only by favor, and often was silenced to give place to the wild confusion of the "tongues," and the equally senseless and more driveling prattle of some of the "gifted," who, when "in the power," did not hesitate to rebuke their great preacher, who meekly bowed to the authority he had recognized, and with sad thankfulness accepted the asinine vamping of "the prophets."

But happily the season of this deep degradation was not permitted to be a protracted one. At the beginning of 1834 he was allowed "by revelation" to visit again the northern metropolis, to proclaim once more in his own country the near-at-hand coming of the Lord. And it is said that even then, though his former fervor had somewhat abated, there was in his utterances a plaintive pathos scarcely less effective than his mightiest intellectual efforts. But the magic power that had before moved all Scotland had strangely departed, and Samson had become

like another man. Returning after some time to London, only to be rebuked and chided by prating prophets speaking "in the power," he submitted with the docility of childhood and the faith of a martyr to these new indignities. But both his work and his humiliations were approaching their termination in a common event. The over-tasked energies of his body and mind presently showed signs of a collapse, and by rapid stages he sunk into deliriums, which were removed only by the bright transition of the emancipated spirit to its own elysian rest. A great and a good man, a mighty but an erratic genius, was Edward Irving. The lessons of his life, though sad, are full of instruction for both the heart and the understanding. They show that the intellect of an angel and the heart of a seraph are wholly insufficient to preserve their possessor if the madness of fanaticism gets possession of the soul, and that genuine piety may survive its most violent attacks.

ART. II.—CONCERNING ORGANIC UNITY IN ANIMALS AND VEGETABLES.

[FIRST ARTICLE.—TRANSLATED FROM THE "REVUE DES DEUX MONDES."]

Etudes Diverses d'Anatomie Comparée, (1849–62.) 1. The Homologies of the Human Skeleton, by Holmes Coote.—2. Principes d'Ostéologie, de Richard Owen.—3. Le Squelette des Vertébrés, par M. Charles Rouget.—4. Traité d'Anatomie Descriptive, tome 1, par MM. Cruviellier et Fee.—5. De la Conformation Osseuse de la Tête, etc.: Thèse soutenue à Montpellier, en 1862, par M. C. Bertrand, etc.

IN 1774 an anatomist who died young, but whose name will not perish, Vieq-d'Azyr, presented to the Paris Academy of Sciences a memoir "Upon the Relations existing between the Structure and Functions of the Four Extremities in Man and the lower Animals." Condorcet, named by the Academy to prepare a report on this work, appreciated it in the following terms: "By comparative anatomy is commonly understood the observation of the relations and differences that exist between analogous parts in men and animals, or more generally, in dif-

ferent species of animals. M. Vicq-d'Azyr here presents an essay in another species of Comparative Anatomy which has hitherto been but little cultivated, and upon which only a few isolated observations are found in anatomists; this is the investigation of the relations subsisting between the different parts of the same individual. . . . Thus in this new kind of Comparative Anatomy, says M. Vicq-d'Azyr, we observe, as in ordinary Comparative Anatomy, these two characteristics which nature seems to have impressed upon all beings, that of *Constancy in Type and Variety in Modification*. She seems to have formed these different species and their corresponding parts upon one same plan which she knows how infinitely to modify."

Eighty-eight years have fled since Condorcet pronounced these memorable words, and not only has the constancy of type announced by Vicq-d'Azyr been verified, but all natural philosophers are agreed in regarding the entire animal kingdom as the infinitely varied realization of this ideal type. The laws to which these variations are submissive have been discovered in their turn, and Embryology, that is, the study of the development of beings, has confirmed them. But before coming to the construction of the *type* and expounding the laws of its modification some definitions appear indispensable.

Several kinds of anatomy exist: first, *Descriptive*, or *Topographic Anatomy*, which is restricted to making known the form, size, and relations of organs in man and the animals. Most of these organs being concealed from our view by the common envelope of the body, the scalpel is requisite to open our way to them. When vegetables are the subject of Descriptive Anatomy it takes the name of *Organography*, for in them all the apparatus is exterior; these are buds, leaves, flowers, and fruits. Aristotle, whose grand form appears at the origin of all human learning, understood that it does not suffice to describe the organs of an isolated being, but that it is necessary to compare them with those of other animals, to seize their analogies, to appreciate their differences, since these analogies or these differences are literally exemplified by the aptitudes, functions, and customs of the animals studied from this point of view. Comparative Anatomy begot *Philosophic Anatomy*, of which Vicq-d'Azyr and Condorcet were the pioneers; and soon after Bichat, at once anatomist

and physician, laid the foundations of *General Anatomy*. In this science the identity of a tissue is recognized in the various parts of the organization; thus it is proved that the envelopes of the brain, lungs, digestive organs, and the membranous sacs which facilitate the play of the articulations, are all of the same nature, and Bichat gave them the name serous membranes, which they still retain.

The perfection of the microscope and the employment of chemical reactivities having furnished the means of penetrating deeper into the structure of vegetable and animal tissues, the name of *Histology* has been lately given to that branch of General Anatomy which renders us more and more acquainted with the inner structure of living tissues. In plants, the organs of respiration and reproduction being all external, Vegetable Anatomy is properly speaking nothing but Histology; that is, the knowledge of the tissues composing the roots, stalks, leaves, fruits, flowers, and seeds.

All these branches of Anatomy lend each other mutual support; united with Zoology and Botany, which classify organized beings according to their natural affinities, they lead us to the conception of a general science of organization and to the discovery of the laws which rule the whole, of which we form a part. All these laws may be summed up in one, promulgated by Vicq-d'Azyr and Condorcet, Constancy in Type and Variety in Modification; but this unity results from a certain number of secondary laws which we are going to study in their successive manifestations in vegetables and animals. These laws are, the law of Symmetry, Metamorphosis or Transformation of Organs, their Balance and Constancy of Connections. Penetrated with their spirit and informed of their consequences, we can proceed to the establishment of the vegetable and animal type. The reader will then clearly see what is the present state and what the future of our knowledge of the highest and most philosophic part of the general science of organized beings.

I. Law of Symmetry in Animals and Vegetables.

All organized beings are symmetrical, that is, composed of similar halves; but this symmetry is not the same in the entire series of animals and vegetables. Consider a vegetable and suppose it cut into halves by a vertical plane. To whatever

point of the compass the plane may be turned, whether directed from north to south, from east to west, from north-east to south-west, no matter, the vegetable will always be divided into two symmetrical parts. The same law applies to the flower, which is the most complicated apparatus, the most conspicuous part of the vegetable. Examine a regular flower, a lily, ranunculus, rose, or primrose; any plane whatever will always divide these flowers into two equal parts, provided this plane pass through the center of the flower and be perpendicular to the plane of insertion for the petals and stamens. This law applies equally to the animals which compose the last division of the animal kingdom, the zoophytes or radiata. A star-fish, echinus, medusa, sea anemone, are symmetrical, like regular flowers; like them, they are formed of parts that seem arranged as the radii of a circle whose center would correspond to that of the animal. But in vegetables even we have the index of another kind of symmetry. The plane which separates the two similar parts no longer takes any point of the compass at random, but a determinate direction. Take a sage, snapdragon, foxglove, pea, or kidney bean flower, etc., an irregular flower in a word, it can be divided into two equal parts only by a single vertical plane passing through the axis of the flower; this is bilateral symmetry. In the animal kingdom it rules the three higher divisions: the Vertebrata, Articulata, and Mollusca. Thus man presents the bilateral symmetry. The plane which divides him into two similar parts passes through the sternum, a bone set in the middle of the breast, and the spinal column. This plane is designated as the vertebro-sternal.

In vegetables which are deprived of internal organs, the law of symmetry is absolute and true in respect to internal as well as external parts. Not so with animals; evident and true as to external and visible parts, it is not so with those which are interior; thus the lungs, heart, stomach, liver, and intestines are not symmetrical organs, and are not even symmetrically posited, relative to the vertebro-sternal plane, in the cavities by which they are inclosed. The law of symmetry applies solely to organs of sense, to members which are organs of movement, and to the nervous system, namely, the brain, spinal marrow, and all nerves of sensation and motion; in other terms, to all parts which put us into relations with the external world. The

organs of relative life, to express myself like physiologists, are therefore perfectly symmetrical; but not so those which fulfill purely vegetative functions, such as the lungs, liver, spleen, stomach, and digestive canal. In the animal kingdom the law is absolute, and a few exceptions, like the fish called plenronects, whose eyes are both on the same side, cannot invalidate it. Beside the Law of Symmetry appears another, a modification of the former, which I shall call the *Law of Repetition*. Examine a leech, a wood-louse, a caterpillar; is it not evident that these animals are composed of a great number of segments, or rings, which are all the repetition one of another? The first ring, that of the head, and the last, alone differ; the others are identical in form and structure. In a lobster, or a crawfish, the resemblance is least, but it exists. We recognize it further in the body of insects, always composed of three like portions, the head, the corslet, and the abdomen. Finally, even in the mammifers, in man himself, the law of repetition is manifest. In fact, if we suppose a plane perpendicular to the vertebral column and placed horizontally at the height of the loins, this plane divides the human skeleton into halves, an upper and a lower. These parts are neither similar nor symmetrical, but either is a repetition of the other. The lower limbs are the repetition of the superior, the bones of the base recall those of the shoulder, the coccyx is the image of the neck. The head alone, an adjunct of the superior part, is wanting in the inferior. The parallel may be carried into detail, but it requires special knowledge, which I cannot expect in most persons who will take the trouble of reading this study.

The world is ruled by mathematical laws. Newton, who unvailed to us those which govern the course of the stars, called God the great Geometer. He foresaw that the structure of organized beings would one day be reduced to laws equally simple, equally general. The planets revolve around the sun, describing ellipses; the parabola, the route followed by non-periodical comets, being only a special form of the ellipse, the latter becomes the fundamental geometric figure in the celestial mechanism. In the bosom of the earth minerals crystallize in polyhedrons, following immutable laws. Despite their greatly varied appearance, all those whose chemical composition is the same have a like primitive form whence all secondary forms

are derived ; thus eight hundred crystalline forms of carbonate of lime are enumerated ; they are all derived from the parallel-opiped, the primitive form of this substance.

The geometrical figure according to which the parts composing organized beings are disposed is the spiral, or rather the helix, which is only a spiral wound round a cylinder. This spiral has been traced out in the vegetable kingdom by Alexander Braun, Schimpfer, and Bravais. Take a pear branch, quite straight, a cutting called gormand, then select any leaf whatever for a point of departure, and call it zero ; next count the leaves successively upward, and numbering them one, two, three, four, stop at leaf five, you will see that you have gone twice round the branch, and that the fifth leaf is directly above the zero leaf. This is the figure called the quineunx, and the angle that separates any leaf from the following one is equal to two fifths of the circumference. The different parts which compose the flower, namely, the sepals, petals, stamens, and carpels, are likewise disposed in spirals ; only the spiral is so flattened that they seem arranged on so many concentric circles. When the organs are numerous and drawn together, as, for example, in houseleek rosettes, the large aggregate flowers like the sunflower, the fruit of the pine-apple, the cones of pines and firs, the eye perceives at first several systems of spires, generated by one fundamental or generative spire. In pine cones this spire is such, that after eight revolutions about the axis, the scale numbered twenty-one comes above that numbered zero. The angle which separates two successive scales is $\frac{2}{5}\pi$ of the circumference. Thus we find again that constancy of angles which we demonstrate in regular crystals, and these leaves, flowers, scales, which seem sown hap-hazard on the stalk, are arranged according to invariable geometrical laws.

The helix rules equally in the animal kingdom ; the quills of hedgehogs, the scales of fish and serpents, form continuous or discontinuous spires around the body of these animals. In a multitude of shells the helix is so well sketched that geometry has borrowed the name of this figure from the shell of the snail (helix), where it is displayed with a distinctness and regularity that attracts every eye. In mollusks with helicoid shells, even the body of the animal is twisted into a spiral ; but it obeys the geometrical law which controls the arrangement of the

appendices of the trunk. M. Charles Rouget has shown that the disposition in interwoven spirals prevails in the muscular system of animals; it is found in the abdominal muscles in man, in the structure of the heart, the arteries, the esophagus, the bladder, etc., and in the cylindrical body of cartilaginous fish, such as the cyclostomous ones, (lamprey, lump-fish, and myxon.) In every skeleton of the vertebrates a single bone is twisted, that of the arm; now it is twisted in a helix of 180 degrees, or a half circumference in terrestrial or aquatic mammals, as man, the lion, seal, and dolphin; of 90 degrees, or a right angle, in birds, and reptiles like turtles, lizards, and frogs. The sea unicorn, great cetacean monster of the Arctic seas, carries a tusk often six and a half feet long; it is twisted into a helix, and has served as a model for the frontal horn of the fabulous unicorn which figures in the coat of arms of Great Britain.

II. *Metamorphosis or Transformation of Organs.*

The symmetry of organized beings and the regular arrangement of the external organs are two points which I regard as established. At first glance we are frightened at the number and variety of these organs; in plants, leaves, bracts, sepals, petals, stamens, fruit, and seed; in animals, feet, hands, wings, fins, etc. All these various organs can be reduced to unity; all have as a basis one and the same organ, infinitely transformed and adapted to the most diverse functions. In order to be better understood, I commence with the animal kingdom, and in the animal kingdom with the class to which we belong, the mammals. I examine in this class what are the modifications of the limb, upper or lower. In man this is a hand, especially an organ of precision, lending itself to all the exigencies of the will, a docile instrument of human thought in the accomplishment of all wonders of art and industry. But already in the ape this very perfect hand is degraded. Provided with four hands, and not, like man, with two hands and two feet, the ape walks or climbs by the aid of his hands; while with man the hand is never an organ of locomotion, but remains ever in the service of the intellect. In some apes the thumb disappears; this is a further degree of degradation; but the organ is always recognizable. It is no longer so in the bat.

The hand has become a wing, and yet its structure is unchanged; the thumb is reduced to a simple hook; the digits, disproportionately long, are united by a membrane which envelopes the whole body; the organ of prehension is metamorphosed into a wing, and without creating anything *de novo*, nature succeeds in producing from essentially climbing animals beings whose life is wholly aerial, for the bat can neither walk nor climb, it can only fly. Yet all its characteristics approximate those of the ape and man. Its place is marked at the end of the series of mammals, all whose characteristics it presents. We come to the carnivora: here is a more sensible difference between the anterior and posterior members. The extremity takes the name of paw. The digits are neither long nor separate, the organ is no longer an organ of prehension: a cat, a dog seize an object only by pressing it between their fore paws; their limbs and digits are locomotive organs, and they walk on the point of their claws. In the bear an imperfect heel permits an oblique, vertical position, whose awkwardness awakens the mirth of the child, who already has the idea of a perfectly vertical attitude. The paw of the cat and bear enjoys great mobility, and, consequently, a certain address; their fore limbs are not merely organs of locomotion, but still serve for seizing and holding their prey. It is not the same with the ruminants and the solipeds: with the ox, sheep, stag, or horse the limbs are simple supporting columns; with the first they terminate in two digits, these are cloven-footed ruminants; with the others by a single digit, these are the horse and his congeners, the ass, zebra, etc.

All the animals of which we have just spoken are terrestrial or aerial. A final transformation devotes them to an aquatic existence. In seals and sea-cows, the digits, united by a membrane, have become oars, and in cetaceans (porpoise, dolphin, whale) true fins; but the skeleton is always composed of the same bones, moved by the same muscles. The functions have changed; the type of the member has remained immutable. It is the same instrument, whose forms and uses alone have varied. We find them again in birds. With these the digits are undeveloped, but are replaced by feathers. A bird flies, like a bat, by the help of his hands; but the end is attained by a different artifice. In reptiles the limbs are transformed anew into organs

for locomotion on land or swimming in water, but they rather impel than carry the body; thence the creeping gait, which consists in drawing the belly of the animal over the ground, like turtles, crocodiles, lizards, and frogs. Finally, in the serpent the limbs disappear, and the animal walks by the help of his false ribs, which become organs of motion, while in the superior animals they protect the viscera of the lower belly. In fish the members reappear, but apparently under a different form; they are fins composed of rays; these rays are our digits, and the arm of man himself is composed of five rays confounded in the single bone of the arm, reduced to two in the forearm, and perfectly distinct only in the hand. Thus in all the vertebrates the members are constructed on the same type. The numerous exigencies of the most various kinds of life, at the surface of or under the earth, in the air or water, are satisfied by the same organ fundamentally identical, but unrecognizable by our corporeal eyes, through the diversity of its forms and the variety of its uses; the mind's eye can alone discern them. Man, a vulgar mechanic, fabricates an instrument according to the end he desires to attain; nature makes but one, and limits herself to modifying it as need requires; she is sober in creation, lavish in metamorphosis.

Are other examples desired? In the higher animals the nose is the organ of the sense of smell; in the hog, the tapir, it becomes a snout, with which the animal roots the earth; in the elephant it is prolonged into a flexible trumpet, furnished with a movable digit, and its extremity fulfills the function of a hand. Nothing is more different at first view than the envelopes which cover the body of the mammifers; at bottom their nature is identical, they are always skins; variously agglutinated, they form the bristles of the boar, the quills of the hedgehog and porcupine, the scales of the pangolin, the nasal horns of the rhinoceros, or frontal ones of the ox, sheep, goat, the claws of carnivorous animals, the hoofs of horses, and, finally, the nails of apes and men. The tail, wanting in man and the anthropomorphic baboons, becomes prehensile, and fulfills the office of a fifth hand in American apes, the kinkajou, the didelphys, the chameleon; while it serves for a base, support, or true foot in the kangaroo and jerboa. An organ is not therefore characterized by its use, for the same organ fills the most diverse roles, and

reciprocally, the same function may be accomplished by very different organs; thus the nose and the tail may perform the office of the hand, which, in its turn, becomes a wing, an oar, a fin. Thus De Candolle said in his lectures: "Birds fly *because* they have wings; but a true naturalist would never say, 'Birds have wings in order to fly.'" The distinction seems puerile; it is really profound. In fact, the ostrich has wings which can never sustain him in the air, but which quicken his speed; those of the casoer and the apterix of New Zealand are so little developed that they serve absolutely no purpose. These facts are the condemnation of final causes. We see, indeed, that functions are a result, not an end. The animal undergoes the kind of life that his organs impose, and submits to the imperfections of his organization. The naturalist studies the play of his apparatus, and if he has the right of admiring most of its parts, he has likewise that of showing the imperfection of other parts and the practical uselessness of those which fulfill no function. Goethe has so well expressed these thoughts that the reader will thank me for translating this fragment of a conversation which he had with Enkerman on the evening of February 20, 1831:

Man is naturally disposed to regard himself as the center and end of creation, and consider all beings surrounding him as intended to subserve his personal advantage. He seizes upon the animal and vegetable kingdom, devours them, and glorifies the God whose paternal goodness prepared the festal board. He takes the cow's milk, the bee's honey, the sheep's wool, and because he renders these animals useful to himself, fancies they were created for his use. He cannot imagine the least blade of grass but for his benefit, and when he cannot discover any utility, thinks it will be unvailed in time. Man transfers this logic of ordinary life to science, and applies it to the different parts which compose each particular being. He inquires for the work and utility of each. These little reasonings may be drawn out for a time, but soon their insufficiency appears from the contradictions they create. Finalists say, "Oxen have horns to defend themselves;" but then, why have sheep none? and if they do have them, why are they turned backward about their ears so as to be of no use? We must say, "The ox defends himself with horns because he has them." Inquiring for the end, the why is not scientific; but one may put the question how the ox comes to have horns on his forehead. This inquiry leads us to study his organization, and informs us why the lion has no horns and can have none. The finalists would think themselves deprived of their God if they did not worship him who gave the ox horns for his defense. Permit me to adore him who, in the profusion of plants that cover the earth, has created one which

contains them all, and in the profusion of animals, one who comprehends all in himself, man. Let them venerate, if they will, him who has abundantly provided for the nourishment of the beasts and for ours; as for me, I adore him who has given the world a productive force whose millionth part alone, entering into life, peoples the globe with innumerable creatures that neither pestilence, war, water, nor fire can destroy. Behold my God!*

The interior organs suffer metamorphoses analogous to those of the limbs. In the mammifers, birds, and reptiles, the respiratory organs fill the chest, the air falls into the lungs, and its oxygen combines with the blood. Fish plunged in water respire the air decomposed in this liquid. In them the lungs no longer exist as respiratory organs, but they constitute the swimming bladder, which enables the fish to rise easily to the surface of the water. Fish breathe by gills situated near the head. This exterior respiratory apparatus, this system of gills appearing for the first time in vertebrata, is it really new? No; it is the hyoid apparatus which in mammifers, birds, and reptiles is attached to the organs of taste and voice. In the fish it supports the gills, on whose surface the decomposed air in the water combines with the blood. Thus every organ adapts itself to the most varied functions, without its nature and connections being changed.

III. *Constancy of Connections and Balance of Organs.*

All animals being constructed on the same type, all should present a full assemblage of the essential and fundamental parts of this type. Two other conditions, logical corollaries of the law of symmetry, compel all beings to enter this geometrical mould. These two conditions, or secondary laws, are constancy of connections and balance of organs. Whatever may be the metamorphoses of any organic apparatus, its connections, its relations to neighboring parts, do not change. Thus, whether an anterior member be a hand, foot, wing, or fin, it will be always attached to the shoulder, and the posterior members, likewise, will ever be attached to the base. The exceptions are only apparent, and disappear before serious criticism. The other law is that of the balance of organs, promulgated by Goethe in 1795 in the following manner: The total in Nature's budget is invariably fixed; yet she is free to apply partial sums

* See a discussion of this subject page 175

to whatever expense she pleases. In order to expend on one side she is forced to economize on the other. This is why she can neither become indebted nor bankrupt. Also when one organ develops disproportionately, the others must diminish in like measure or wholly disappear. We shall see numerous examples. I shall borrow them first from the animal kingdom, for these are most intelligible and convincing for two reasons: first, the functions are more various and better distinguished than in vegetables; secondly, we being ourselves a part of the animal kingdom, understand more fully functions analogous to, or identical with, those of our own organism. We know from ourselves, without being able to doubt thereof, that there are organs in us which fulfill no function, while they are of capital importance in other species of animals.

These are my proofs: Woman bears on her bosom two breasts intended to nourish the new-born child. In man the breasts do not develop, but the two nipples exist, because, man and woman being constructed on the same plan, the breasts developed in woman should exist in man, at least in the rudimentary state. We admit that these organs are useless to man, that they perform no function; but unity of type demanded that they should be represented, and they are. Many mammifers, horses in particular, can agitate their skin, and so drive off troublesome insects; it is by a membranous muscle attached to the skin that it is thus shaken. This muscle is not wanting in man; it is extended over the sides of the neck, but is without use. We have not the like ability to contract it voluntarily. It is therefore useless as a muscle, but it is there, like a corner-stone, in proof of unity of composition. The mammalia called marsupials, such as the kangaroo, didelphys, in a word, all the quadrupeds of Australia, are furnished with a pouch situated before the abdominal muscles, where the young remain during the period of lactation. This pouch is formed of muscles and supported by two bones. Though ranking at the other end of the scale of mammifers, man has and ought to have traces of this arrangement which, in him, is of no utility. The spines of the pubis represent the marsupial bones and the *pyramidalis* muscle, those which inclose the pouch of kangaroos and the didelphys. With us they are evidently useless. Another example: The calf of the leg is formed by two powerful mus-

cles, which are inserted at the heel by means of the tendon of Achilles; beside these is found another long, slender muscle, called the plantaries by anatomists. This muscle, having the same attachments as the other two, produces the same effect that a light cotton thread would if wound round a huge ship's cable. In man, therefore, the muscle is useless; but in the cat and other animals of the same class, the tiger, panther, and leopard, this muscle is as strong as the others, and it assists these animals in executing those prodigious bounds that they perform in reaching their prey. Useless to man, then, this muscle is very useful to the animals of which we speak; but it exists in us because all mammals have been constructed on the same type of which each of them reproduces the essential elements.

Birds are furnished with a third eyelid; it moves horizontally before the eye and defends it from the too lively impression of the luminous rays without totally preventing sight. The lachrymal sac, which occupies the internal angle of the human eye, is a trace of this third eyelid. I finish by an example still more significant. In herbivorous animals, the horse, ox, and in certain others, the large intestine presents a great fold in the form of a cul-de-sac, called the cæcum. In man this fold does not exist, but it is represented by a little appendix to which its form and length have given the name appendix vermiformis. Digested aliments cannot penetrate this narrow appendix, which is therefore useless; but if, through some mischance, some fruit-stone, or fragment of bone, insinuates itself into this appendix, there results first an inflammation, then a perforation of the intestinal canal, accidents followed by almost certain death. Thus we carry an organ not only useless, but which may lead to serious danger. Indifferent to individuals, Nature abandons them to all chances of destruction; her solicitude does not extend beyond the species whose perpetuity she has otherwise secured. The organs that we have now enumerated in man, and which observation, experience, and good sense declare useless, are not so in the eyes of the naturalist, for they proclaim the great law of unity of composition; their utility is wholly intellectual; they are not organs fulfilling functions, but their existence is rich in instruction which should not be lost on philosophy.

Certain parts do not suffer atrophy nor disappear, but they unite and are confounded with others; this results from union or organic coalescence. Often the coalescence is evident; the digits of a duck's foot or a bat's wing are united by a membrane, but they are still visible; they are not so in the oar of a seal, dolphin, or whale, because a common envelope hides them from our view, but they none the less exist. Under the skin we find all the bones which compose the hand of man and the other mammifers. In turtles the skin hardens and unites at the sides, which end by disappearing in age. In the cetaceans and the cartilaginous fish the internal organ of hearing, or labyrinth, is separated from the cranium; in all the other vertebrata it is connected with it and seems to form a part of the temple bones; reciprocally the eye that moves freely in the orbit of most superior animals is united to it in certain fish. This fixed and motionless eye shares only in the movements of the entire body. Coalescences, like abortions, are snares set for the sagacity of the zoologist. Like the mechanic who directs changes in the decorations of a theater, Nature seems desirous of concealing from us the secret of her continual metamorphoses and of covering the law of unity by the variety that governs all her transformations. It is needful to be well penetrated with this truth in order not to be abused by deceitful appearances; they cannot mislead him, however, who knows that these plastic forces are in no respect arbitrary, but obey laws immutable as those which preside over the eternally regular movements of the celestial bodies. Among these laws we shall place in the front rank the Balance of Organs, to employ the word consecrated by Etienne Geoffroy Saint Hilaire.

The Balance of Organs, as we have said, is that law by virtue of which one part cannot assume a great development except another part, or parts, diminish in volume or disappear totally. In serpents the limbs suffer abortion; also the body is, so to say, infinitely prolonged. In the saurians, (crocodiles, lizards,) where paws exist, the body is shorter, more compact, and terminates in a longer tail. Everybody can trace this gradual shortening of the limbs corresponding to a relative lengthening of the body in animals some of which are very well known. In ordinary lizards the paws are well developed,

the body little lengthened, and the tail not much extended. In the *seps* of the south of France the limbs are very short, the body longer, the tail larger. With the *bimana* the anterior paws are the only remaining ones; in bipeds it is the posterior ones. In the *pseudo-pus*, which inhabits Dalmatia, only traces of the posterior limbs are discernible; the body and tail are very long. Finally, in the common *orvet* or glass snake of our woods, we see no limbs; they are concealed under the skin; the animal has a sternum like lizards, but the body is cylindrical and lengthened like a serpent's. This problematic being forms the transition between saurians, reptiles provided with limbs, and true serpents, which are wholly devoid of them. With frogs and toads, the development of the limbs, and especially the posterior limbs, takes place at the expense of the tail, which disappears, and of the body, which is more compact than that of the saurians. We catch Nature at work; when tadpoles turn into frogs, the tail diminishes and suffers atrophy in proportion as the paws lengthen.

If the posterior members develop unduly, as in kangaroos and jerboas, the anterior limbs become so short that they no longer reach the ground. The animal leaps on his hind paws, and, at rest, supports himself by his tail. In certain birds, as the ostrich, the casoer, the apterix of New Zealand, the enormous increase of the legs is balanced by the imperfect development of the wings, which are so short in the ostrich, and wanting in the casoer and apterix.

Are examples desired drawn from special parts and not from the entire animal? Man is the only mammifer whose hand and foot are entirely distinct from each other. It is a case of balancing the organs. In the hand the digits are long, flexible, and the thumb separate. But the part called the corpus, which joins the hand to the forearm, is composed of seven small bones united one with another. In the foot, the organ homologous with the hand, these seven bones likewise exist, but are much larger. One of them in particular, the calcaneus, which forms the heel, is represented by the pisiform, whose size does not exceed that of a pea. The bones of the metatarsus, forming the sole of the foot, are in like manner longer and larger than those of the metacarpus, which constitute the palm of the hand. The balance of organs appears in the relative brevity

of the toes compared with the fingers. In the monkey, which has four hands, the heel does not exist, and the digits have visibly the same length in the four extremities; but the bear, that walks on the sole of the foot, has the digits of the fore paws relatively longer than those of the posterior ones. He can seize a stick with his fore paws but not with the hinder ones. The horse is a soliped; he walks on a single digit answering to our middle one, clad with a nail called the hoof. This single digit, very large, as every one knows, articulates with a bone equally unique called the canon. This *canon* is one of the five metacarpal bones in man, monkeys, and bats. Its volume is enormous, its length considerable; the other metacarpal bones are reduced to two thin stilettoes worn to a point and without use. These stilettoes represent our metacarpals of the index and ring-finger; those of the thumb and little finger have completely disappeared. Thus this single finger, by developing disproportionately, has, so to say, absorbed all the substance that Nature intends for the formation of the five digits in the superior animals. In ruminants (the stag, ox, sheep) there are two digits and two coalesced metacarpals. In the hog there are four; and every one knows how much less is the relative size of these digits than that of the one digit which forms the horse's hoof.

Take an example of another kind. The leg of a quadruped is formed of two bones, the fibula in front, the tibia behind. In the marsupials, which occupy the lower scale of the order of mammifers, the two bones are of like volume. In proportion as we rise in the series the tibia becomes larger, but the fibula more slender. In man the fibula is only an easily fractured rod. In the rhinoceros the tibia is enormous and the fibula very thin; in most ruminants this terminates in a point and does not reach the ankle. With the horse it is reduced to a kind of bodkin two or three inches long; in the elk to a tubercle; in the cameleopard, lama, dromedary, ox, dog, and hind it totally disappears. But in these animals the tibia is enormous, and we perceive that its development takes place at the expense of the fibula. The budget of Nature is therefore constant, and she could not increase one chapter without diminishing another, or reducing them all proportionally to their relative value.

It is time to show that these great laws apply equally to the vegetable kingdom. Linnæus had a presentiment of them in his dissertation entitled *Metamorphosis Plantarum*; but it was reserved to a poet boldly to promulgate the law of metamorphosis in botany. This man, this poet, is Goethe. "Next to Shakspeare and Spinoza," says he, "Linnæus is the man who wrought most powerfully upon me." Goethe was accustomed to carry the botanical philosophy of the great naturalist in all his rambles. Rosseau's letters on botany had also interested him. A sojourn at Carlsbad, during which a young botanist brought him, every morning, flowers collected in the surrounding mountains, hunting expeditions in the great forests of Thuringia, all contributed to maintain this growing taste for vegetable science. In the spring of 1786, while crossing the Alps on his way to Italy, he was filled with astonishment at the sight of those Alpine flowers blooming in a few days, on declivities whence the snow had hardly departed. The contrast became more striking still from the aspect of southern vegetation, which he admired in all its pomp, at the botanical garden of Padua, the oldest in Europe. The idea of bringing all the organs of plants back to a single type seized his mind. Neither the distractions of the journey, the tragedy of Tasso which he was then elaborating, the wonders of Italian art, the memorials of antiquity, nor the facile pleasures of Rome, could restrain him from his scientific preoccupation. On his arrival in Sicily, the original identity of all vegetable members was a demonstrated truth with him. From a small number of facts he had deduced a theory, since confirmed by all botanists and universally admitted. All now know that the leaf is the fundamental organ of the plant, the others being only transformed leaves. The flower is only a bud in which leaves are changed into carpels, stamens, petals, and sepals; these are the elements of the fruit, composed itself of leaves folded back on their middle nervure, and free or coalesced: free in the peony and hellebore, coalesced in the orange and apple. How does the naturalist know that all floral organs are only transformed leaves? By two methods: observation of the normal state of plants, and the study of anomalies or monstrosities. Let me explain. The colored leaves found in the vicinity of certain flowers are called bracts. To prove their analogy with true

leaves, it is enough to know that they first present a green color, and then are gradually tinged with a different color, as is verified by the *bougain villea*. The sepals of the calix are only smaller, more closely set, or even coalesced leaves. In gentians and corn cockle, (*githago segetum*), so common in our wheat, this identity is striking. The same reasoning applies to the petals. In some flowers, those of the cactus, water lilies, we know not where the sepals finish and the petals commence; hence the petals are transformed leaves. In stars of Bethlehem we perceive that the filaments of the stamens are only reduced petals, and the fruits of swallow wort, hellebore, aconite, and peony are evidently leaves folded back on themselves, and bearing seed along their middle nervure. Proofs of another order exist. Sometimes, for reasons we do not understand, the transformation does not occur; a sepal, petal, carpel remains in the leaf state. Nature betrays her secret, the observer catches her in the very act, and proves the essential identity of the organ. It is not rare to see in peonies and roses, sepals of the calix in the leaf state. A double rose, a peony, a poppy, a double ranunculus, are flowers in which nearly all the stamens appear in the state of petals. The metamorphosis is not accomplished, and examining them with a little care suffices to show in them all imaginable intermediates between a perfect petal and a normal stamen composed of a filament and an anther. Carpels have appeared as leaves, and thus the transformation of vegetable organs is demonstrated by the numerous examples where it is not wrought.

Goethe published his *Metamorphosis of Plants* in 1790; it was not understood by his cotemporaries; they saw therein a play of the imagination. To the literati it was a prose poem, to artists a hint to those who compose arabesques. No one recognized it as a scientific work less arid than works of that kind commonly are, but in which a few facts boldly generalized flooded science with a new light.

Linnaeus and Goethe had proved the metamorphosis of vegetable organs. De Candolle, in his *Elementary Treatise*, composed at Montpellier in 1812, established the law of symmetry and those which flow from it, the balance of organs and constancy of connections. Every flower is originally symmetrical, that is, separable into two like parts, whatever may be the direc-

tion of the plane that cuts it. Yet there exist irregular flowers whose symmetry is only bilateral. De Candolle proves that they are originally symmetrical but habitually irregular. Such is the *linaria* of the fields; its corolla presents a face and is furnished with four stamens. However, we find stalks whose flowers return accidentally to the regular or symmetrical state; the corolla becomes funnel shaped, and the fifth stamen develops. The genus *tenerium*, or wild germander, is composed of irregular flowers like all that are lipped; but there is a species, the *tenerium campanulatum*, whose flower is regular, symmetrical, and furnished with five stamens in lieu of four. The normal state is, therefore, no more the habitual state in botany than in zoology. Every rudimentary organ proclaims the exaggerated development of another organ, and this exaggerated development brings about irregularity; but the law of the balance of organs is never violated. The extreme development of the corolla in *linaria* and *germanders* is balanced by the absorption of the fifth stamen, represented by a slender filament. We can follow the course of these absorptions and hypertrophies. All know, from their boyish recollections, that the fruit of the horse chestnut contains only one great seed, rarely two, still more rarely three, and even four; but cut transversely the ovary of a horse chestnut flower during or a little after the period of blossoming, you will find three cells, each inclosing two seeds, in all six. Of these six seeds five suffer abortion, and the fifth, developing, becomes enormous. The abortion is constant but none the less abnormal; the normal state would be the equal development of six seeds. Here again the habitual state differs from the normal, which the naturalist demonstrates during the youth of the fruit. These atrophied organs, that is, organs suffering incomplete abortion, have the same significance in botany as in zoology; they are useless organs, without functions, but they reveal Nature's symmetrical plan. Thus in the family of *scrophulariaceæ* the *verbascum* bears a regular flower with five stamens; in the genera with an irregular flower, *cheloneæ*, *scrophularia*, there are only four, but the fifth is represented by a thin filament without an anther. The *diorcean* species, that is, those which have separate sexes, in genera where all other species are hermaphrodite, likewise present constant abortions; thus on one stalk all the pistils

suffer abortion, on another all the stamens. The *lychnis diorcia*, so common in the fields, is a very striking example. The dwarf palms, which have the sexes separate, sometimes bear hermaphrodite flowers, indices of the normal state in these vegetables, though in the habitual state one stalk produces only male and another female flowers.

Union or coalescence of organs is even more common in vegetables than in animals. All the organs of a flower having an original identity, all being only transformed leaves, we can conceive that they easily unite mutually; but it is not hard to prove their individuality. In a *ranunculus*, a magnolia flower, a lily, all parts of the flower are distinct and separate; but in a bellflower, *datura*, tobacco, or petunia flower, we see the calix formed of five sepals united at their edges; the corolla also is composed of five petals united in one, and the stamens are united also with the corolla. They are mutually coalesced in marsh mallows, papilionaceous flowers, like the pea, kidney bean, common acacia, etc. The fruits of aconite and hellebore are composed of distinct carpels; they are united under a common envelope in the orange, where each division is a carpel. In ribbed melons traces of the original separation appear on the surface; they have completely disappeared in the pumpkin, apple, pear, etc. Sometimes the coalescence is not effectuated. We find corollas of bellflowers and petunias composed of five petals. Nature surrenders her secret and proves what inspection alone had previously demonstrated.

Situs partium constantissimus est. The relations of parts never change, Linnæus had said in his Botanical Philosophy. Whatever may be its metamorphoses, an organ always occupies the same place, and its situation indicates its nature. If a filament without an anther is found in place of a stamen, we know that this filament is the trace of a stamen that has suffered abortion. This fixedness of relations is connected with symmetry which otherwise could not exist. Thus, as we said at the beginning of this study, the same laws traverse, so to say, both kingdoms, and merit the name of *general laws of the organized world*.

Shall we admit in botany the final causes which we prescribe in zoology? Shall we imitate the impertinence of the king of Arragon, who averred that he would have given the Supreme

good advice if he had been consulted concerning the creation? Shall we say the leaf was made to respire, the calix and corolla to protect the stamens and pistils? or, modest philosophers, shall we limit ourselves to proving the rôle these organs play in nature without prejudging the object of the Creator? This part is wisest and most logical. It is true, in fact, that the leaf nearly always performs the office of the lungs; it respire, but often its functions change without its ceasing therefore to be a leaf. Thus, in peas and chickling vetch, it terminates in a tendril and becomes a hand, which suspends the plant to surrounding bodies. In broom-rape it exists but does not respire; it is none the less a leaf for that. What shall we say of the stipules, little organs placed at the base of leaves in a great number of plants, opening into a foliaceous limb in peas and chickling vetch, transformed into tendrils in melons, gourds, bryony, and hardening into thorns in certain acacias of Australia. Their fundamental nature does not change, but their functions vary. It is affirmed that the calix and corolla are the protective organs of the stamens and pistils, that they secure fecundation, because the rain bursts the pollen seeds in proportion as they escape from the anther, and thus accomplishes the abortion of the fruit and seed; but first, a large number of plants are deprived of the corolla and even the calix. These envelopes when they exist do not always protect the pistils and stamens effectually against the rain. I will cite roses, lilies, tulips, ranunculus, rock rose, etc. This protection is really efficacious only in bellflowers, where fecundation is accomplished before the corolla is blown. This genus includes only useless plants, and, by an antithesis hard to understand, the vegetables most necessary to man, those upon which, so to say, the existence of the human race depends, the vine, cereals, rice, maize, and fruit trees, have flowers whose stamens are in no way defended against the severity of the weather. What famines had the world been spared had cereals only been guarded like useless bellflowers! How often would the vine, pear, cherry, and peach-tree have yielded fruit instead of remaining sterile!

Direct experience confirms the data furnished by observation. We can cut off the calix and corolla before the flower blows and yet fecundation is wrought. Is this saying that the calix

and corolla are useless organs? Yes, if all that does not attain a practical end relating to the wants of man is useless. No, if in nature we recognize the beautiful as well as the useful. The corollas are the adornment of plants; they embellish all with their presence, as they fill the air with their perfumes; they are the esthetic manifestation of the vegetable world, for man did not invent the beautiful; he found it in nature, where it existed before him and would have existed without him. When the ancients, the Moors, and Raphael after them, would decorate houses, palaces, or temples, they selected plants furnished with leaves and flowers, and developed them into arabesques, continuing thus by imagination the metamorphoses already realized in nature. The brilliant corollas are therefore useless flowers in the utilitarian sense of the word, but not in the artistic. They are useless, like the radiant colors and brilliant crests of birds; like the gorgeous hues of the tiger, panther, and zebra; like the lion's mane, the rainbow colors of serpents and fish, or those, more beautiful still, which adorn the butterflies' wings. Vainly is it pretended that these increase sexual attraction; not at all so. That attraction is just as powerful in the sparrow as in the peacock; and I know not that dull-colored species multiply less than others.

Let theologians cease, then, to invoke final causes, and let them no longer give the word *useful* that narrow and material sense they have hitherto ascribed to it, under penalty of being condemned to say that the oak was created to make plank, or the cork-tree to fabricate stopples. Let their thoughts rise to serener regions. The organized world is an immense varied chant whose fundamental strain is found again at the bottom of all its variations; thence results the harmony which charms and fills us with wonder. Man is neither the center nor end of creation, but he alone can comprehend it and bend it to his purposes. Among the beings that surround him, some are useful, some useless, some harmful in a practical point of view, none from an intellectual stand-point; for all animals, all vegetables, are a manifestation of creative power, a realization of the ideal type that Nature has reproduced under a thousand diverse forms. It is under this aspect that the world should be viewed. There is no useless being, for there is none which does not teach us something.

IV. *Construction of the Animal and Vegetable Type.*

All the organs of the vegetable being only transformed leaves, a plant may be reduced to an axis formed by the stalk and root, and supporting one or two leaves; the *type* is found realized, therefore, at the moment when the seed opens to give issue to the embryo. All subsequent organs will be only the transformation of primordial leaves, which the botanist designates by the name cotyledons. A simple plant has only one axis. A tree is an assemblage of individuals living on a common trunk; it is a vegetable polypus. Each bud represents an individual. The gardener who sets a slip separates one of these individuals from the common trunk and puts it in conditions such that it may exist independently and form in its turn a new aggregation, that is, a new tree.

The construction of the Animal Type is far from being so easy. If the inferior animals approximate plants, how far are the superior ones, the Mollusca, Articulata, and Vertebrata, removed from them? I must make a new appeal to the reader's curiosity, but likewise to his patience. I would like to give him an idea of the endeavors put forth by anatomical and zoological philosophers, to construct this ideal type upon which all animals have been constructed. Their efforts have hitherto been directed to the vertebrata, as being the best known, though most complicated. The problem was propounded by Condorcet: "To examine the relations existing between the different parts of the same individual, in order to deduce therefrom those two characteristics which nature seems to have impressed on all beings, constancy in type and variety in modification." Vicq-d'Azyr had indicated the path to be followed in his memoir upon the comparison of the limbs. Their analogy, vaguely recognized by the ancients, was demonstrated by that illustrious anatomist, and then pursued into its details by Gerdy, Bourguery, Cruviellier, Flourens, Owen, Holmes Coote, and the author of this study. It is universally admitted to-day that the base is the repetition of the shoulder, the thigh of the arm, the leg of the forearm, the torsus of the corpus, and the foot of the hand. Toward the close of the last century a new analogy was observed, that of the head with the bones composing the vertebral column. Here again we meet the great name of Goethe inscribed over the entrance of this new

path opened up in the field of science. During his sojourn at Strasburg, in 1770, he had attended anatomical lectures, and from this period, amid his literary pursuits, the study of comparative osteology presented to him the most lively and sustained attraction. Camper having announced the opinion that the only osteologic difference between men and apes consisted in the latter having an intermaxillary bone, while man has none, Goethe, already deeply penetrated with the principle of unity of composition in vertebrata, set himself at work, convinced that this difference does not exist. Loder, a professor at Jena, aided him in his researches, and in 1786 he proved that man has an intermaxillary bone unknown before, because confounded with the two maxillary bones between which it is wedged in. Subsequently his studies and meditations on the metamorphosis of vegetable organs had prepared him for one of the greatest discoveries that philosophic anatomy can boast. At the beginning of May, 1790, he was at Venice. Walking one day at Lido, in the Jewish cemetery, his domestic picks up a sheep's cranium, and, laughing the while, presents it to him as a Jew's skull. Goethe looks at the base of this cranium, bleached by time, and, all of a sudden, its analogy with the vertebral column arrests him; he has the intuition that the skull is only a continuation of the vertebral column, as the brain is only an enlargement of the spinal marrow. Goethe did not immediately publish his ideas, but he imparted them to his friends, particularly to Herder's wife, in a letter dated May 4, 1790. The honor of this great discovery, then, recurs to him; but Oken has the distinction of having scientifically established and generalized it, in his inaugural discourse on taking the chair of anatomy at Jena, in October, 1807. The following year a Frenchman, Constant Duméril, recognized the analogy of the muscles arising from the trunk to the posterior part of the head with those that connect the vertebra. He was proceeding in his turn to demonstrate the analogy of the head to the vertebra, when he was arrested by a jest. Cuvier, whom daring did not please, receiving Duméril at one of his soirees, laughingly asked about his *thinking vertebra*. Duméril had not the courage to persist in his opinion, continue his researches, and accumulate proofs. His name is connected with philosophic anatomy only by a souvenir. The analogy of the

head and the vertebra is now established, but despite the efforts of the greatest anatomists, Spix, De Blainville, Bojanus, Etienne Geoffroy Saint Hilaire, Carrus, Duges, Owen, and Virchow, the problem is not resolved in its details; there is a difference respecting the number of the cranial vertebra and the assimilation of the different parts of the head with the protuberances that bristle on an ordinary vertebra.

The analogy of the vertebra and the cranial bones being established, the other parts of the system were studied in the same spirit; first were brought back to the spinal column the series of bones arranged in the front part of the breast, called the sternum; this is formed of incompletely developed vertebra united with the vertebral column by the ribs. We see in the crocodile the sternum prolonged quite to the lower belly and sustained by the abdominal ribs, traces of which remain in man. The hyoid bone, which supports the tongue in superior animals, and the gills in fish, is only a detached piece of the sternum placed at the anterior part of the neck. A vertebrata, therefore, would be composed in reality of two vertebral columns, the posterior one complete, the anterior equally complete in crocodiles, limited to the breast in mammals, wanting in serpents and fish, where the hyoid bone alone remains. The lower jaw, a movable organ, is composed of two ribs united in front, and the arteries that nourish and the muscles that move it recall the arteries and muscles of the pectoral sides. In the articulata the organs of mastication are equally those of motion. In a lobster, a crawfish, every body can see a series of organs, gradually modified, that form the transition from paws to jaws. Hence the name *pattes machoires* (paw jaws) which has been given them.

What is the morphological nature of the limbs? Such is the most obscure point of philosophical anatomy. Some think they find a series of vertebra in the different articulations of the arm and leg, others have assimilated them to the ribs; some see in them a new organ; and, as in vegetables we distinguish an axis, to wit, the root and stalk with the appendices all formed of true or metamorphic leaves, so the animal may be reduced to a vertebral column furnished with appendices. The fin of the fish seems to me the *type* of this; it is composed of rays like the hand of man, but in him and other mammals

the hand is carried by a mobile-jointed handle that constitutes the limb. In the inferior fish, as the lamprey, and in serpents, the limbs disappear, and the animal is really reduced to a vertebral column furnished with ribs.

The philosophic naturalist can rise to a conception still more general. These bones, these hard parts, the sole objects of study hitherto, have they all the importance that has been ascribed to them? Their hardness, their unalterability, the distinctness of their forms, facile to describe and reproduce by drawing, have they not induced naturalists to attribute to them an exaggerated importance? Are they so constant as is asserted, and is not the deposition of the calcareous salts that hardens them often an accidental fact, a secondary circumstance? The cyclostamons fish, (lampreys, lampfish, myxons,) are they not entirely destitute of a skeleton, while in turtles the skin itself becomes hard? Do we not see the clavicle wholly wanting in some animals, (porcupines, hares, rabbits, and Guinea pigs?) We find a bone in the diaphragm of the camel, the llama, and the hedgehog. These examples, given, with many others, by Professor Charles Rouget, would lead to the conception of an animal type composed only of the elementary woof of which the cellular, muscular, and osseous tissues are merely transformations. An animal would then be reduced to a digestive cavity surrounded by a muscular sac provided with appendices, as the plant is reduced to an axis bearing leaves. This is the highest abstraction to which the naturalist can rise, and the animal, like the vegetable, would be represented by a single type, that of the organized being.

The ulterior progress of botany, of zoology, of paleontology, comparative anatomy, and embryology will scatter all clouds, for each of these sciences contributes its part to the solution of these great questions. A new horizon appears to the view of naturalists, the doctrine of the fixedness of species is shaken; no one still believes that they have all descended, each, from a primordial pair. Dárwin shows that they constantly tend to modification, and he is not afraid to utter the bold idea that the ideal type of Goethe may well be the real type of which the entire animal kingdom is the infinitely varied realization. Imagination recoils before such a conception; it refuses to believe that even myriads of ages have power to modify to this

degree the posterity of a single organized being; yet the bare enunciation of this hypothesis shows how profoundly the idea of unity in variety is impressed upon the thoughts of all naturalists really worthy of the name.

Art. III.—THE EMOTIONAL ELEMENT IN HEBREW TRANSLATION.

[SECOND ARTICLE.]

THE DIVINE MEMORY.

THE emotional element in Hebrew translation is often lost through a fear, sometimes an unconscious fear, of what is called anthropopathism, or the ascribing to Deity the affections and mental exercises of humanity. The later Jewish commentators and translators were much influenced in this way. The men of the old Rabbinical school, such as Abenezra, Maimonides, and others, excelled in learning most men of those times, whether Jewish or Christian, but they had lost the spirit of their old Scriptures. The truth is, their new-found philosophy had made them a little ashamed of the Hebrew style, so bold and so uncompromising in its outward or phenomenal adaptation to the mind of all men, of every nation, every class, and every age. Philo had first taught them to seek a veil for some of its bald literalisms. The Talmudists, although they had little or no fellowship with the philosophy of Philo, shared the same feeling in respect to the Scriptures. The later commentators, of whom we have spoken, had still more of it. Wonderfully exact were they as guardians of the sacred text, trustworthy in the highest degree as lexicographers and lexical translators, careful to the extreme in their targumistic or traditionary interpretations, and, therefore, are we the more surprised when we find in them occasional deviations from the bold and sublime literalism of their own venerated *leshon qodesh*, or "*holy tongue*." It is this fear of anthropopathism to which their new philosophical studies seem to have made them peculiarly sensitive. Hence, God cannot "speak to Moses," as he does, or seems to

do, in the old text of the law; he cannot "dwell," literally, "in the tents of Shem;" he does not "come down to see what the children of men are doing" in the plain of Babel, as though he were ignorant of the design of these bold tower builders. This might be offensive to the Platonizing followers of Philo among themselves, or it might expose their Scriptures to the cavil of the learned infidel, and, therefore, these philosophic Rabbis, who "feared the Lord while they served other gods," who revered Moses while they swore by Aristotle and the Arabian schoolmen, interposed the shekinah in such passages, though with little conception of its profound import, or an angel, or some voice, or attribute, or physical power of Deity, thereby marring not only the emotional power, but that deep theology which is only found by adhering most closely to the divinely designed literalism of the text.

All translators* have been more or less affected in this way. Sometimes it may have hardly risen to consciousness, or it may have been more of a feeling than a thought distinctly formed, and yet the effect is very manifest. Idiomatic expressions especially suffer in such a translation. The offensive style seems to be avoided, by smoothing over the peculiarity of language, if we may so describe it, leaving no trace of anything but the general and more philosophical form of the thought, as it would be called.

And yet nothing is gained by this, even on the theory of such translators; for their own amendments are but the substi-

* There is no version of the Pentateuch in the main more faithful and accurate than the one made by the Arabian Jew, commonly called *Arabs Erpenianus*, from the manuscript having been first brought to light by the learned Orientalist Erpenius. Its exact date is not known, but it is doubtless very old. It is literal even to a fault, and yet we are now and then surprised by just such cases of accommodation as are above mentioned. The translator manifests none of this squeamishness in regard to any of the most minute details of the ceremonial law; but in the manner of its communication, and in the setting forth of the divine appearances, he seems afraid, at times, to let it speak for itself. This is the more strange, because elsewhere the literal version is all the more clear and beautiful from its being made into a cognate tongue, suffering easily an exact transfer of idiom. As passages in which this especially appears, may be mentioned *Genesis ix, 27, Exodus xxix, 45, 46*. In the latter passage instead, of saying, as Moses has it, "I will dwell in the midst of the children of Israel," this Arabian Jew translates, "I will cause my light to dwell in the tents of Israel." The Targums are affected in a similar way: especially the later ones.

tution of one anthropopathism for another, and the Bible still abounds in others, whose bold and direct expression no artifice of translation and no generalizing of language can avoid. Thus, to take a very prominent example involving even the whole essence of this mighty question, God is said to *remember*, and even to be *reminded*. It is a mode of speech that meets us often and in its most direct form. This faculty, so very human, is ascribed to Deity, sometimes directly, sometimes as implied in the language of prayer. There is nothing in the Scriptures more touching: "Thus saith the Lord; I remember thee, the fondness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Jer. ii, 2. Here is not only memory, but the pathetic particularity of memory, the tender reminding circumstance. It was when God was alone with his people "in the barren wilderness:" it was "in the day of their espousals." In the similar mnemonic appeal, Genesis ix, 15, there is an ineffable sublimity connected with its deep pathos. The Infinite comes down to the finite human sphere. God veils himself in human conceptions. He takes not only our voice, our words, but our thought, our feeling, not simulated merely, but truly thought, truly felt, even as we think and feel. With deep sincerity, as man talking to man in solemn covenant, he appoints an express memorial, a cheering mnemonic sign, made constant in the very heart of the visible nature, and assuring us that we should never be forgotten: "And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

Not less wondrous is the representation than the ineffable truth which it presents. Shall we say that this is a mere simulated condescension? Did Moses believe that Deity thus truly talked to men, thus thinking as they thought, and conceiving after their manner of conception? He who wrote this knew that God was infinite, as well as Spinoza or the seven wise men of Oxford. The *conception** that represented to him the *idea* was as vast, the emotion as living and as spiritual; for he had heard the voice from the I AM proclaiming his eternal, inde-

* We mean by this the emotional conception, which is wholly independent of any science, the same for Abraham, David, and Socrates, as for La Place.

pendent, unoriginated being. He knew that God was absolute, unconditioned, infinite; for the finite, the limited, ever must have form; but God is unrepresentable, transcending all form, all limitation in space or time. There is nothing like him in the heavens above, or in the earth beneath, the world in its totality can no more image him than any of the partial forms or energies of nature. All this is expressed in that wondrous precept given so many ages ago to the chosen people: "Take ye therefore good heed unto yourselves, for ye saw no *manner of similitude* on the day when the Lord spake unto you in Horeb; take heed unto yourselves lest ye make the similitude of any figure, the likeness of anything on the earth, of anything that flieth in the air, of anything that is in the waters, and lest thou lift up thine eyes unto the heaven, and worship them, or the hosts thereof." Deut. iv, 15-19. He, too, who writes this of the covenant and the bow, and God's looking upon it to call to remembrance, is the same who first gave the world those sublime epithets, El Olam, El Shaddai, El Elion, Eternal, Almighty, Most High,—older than all time, stronger than all might, higher than all conceivable altitude, whether of knowledge, space, or rank. And did he feel no contradiction when he describes the eternal as thus speaking to the human conception, and through the human conception? Is the language real? That is, does it represent a real transaction, as real on the part of God as on the part of man? Or is it a pictorial condescension, a simulated accommodation to human weakness, even as a father talks to his young children in words and figures that are but the faintest reflex, or rather but the representative symbol, of his matured and manly thought. Even as thus received, revelation is still most precious. It assures us of a father's heart, though it be far away, and its eternal pulsations so faintly reach us though far-off telegraphic signals. Is it mere accommodation? Even then should we thankfully receive it as such, and be accommodated by it, taking it in that literal way which God has designed as best adapted to comfort us, not seeking to get above it, or saying it was made for a simpler and less philosophical age, or affecting in any way to be wise above what is written.

But may there not be, after all, a reality in it, a reality *per se*, a reality in its relation to the divine as well as the

human mind? May not God come actually into the human sphere and the human finity? May he not thus, if it pleases him, tabernacle in the human memory, knowing things as we know them, feeling them as we feel them? For unless he thus know them as we know them, and feel them as we feel them, there would be a knowledge unknown to him as it really is, that is, as it exists in our mind; and so the exclusion from all true communion with the finite, *as finite*, becomes a limitation to infinity itself. May God become human, truly human? The answer is given not only in the historical incarnation of Christ, but throughout the ancient Scriptures. He does come into the human sphere; he does thus finite his infinity, and, therefore, may we believe that in truth and reality, and not merely in seeming condescension, does he speak the language of the finite as coming truly out of the conception, the imaging, the *memory* of the finite. The idea so far transcends our thinking that we cannot say that it involves a contradiction in reason. On the other hand, there seems to be, at least to our minds, a necessity for it as the only mode in which we can conceive of any finite knowledge in God at all. But if it do not involve a contradiction, then who shall dare to say that the Almighty and Infinite One, he "who can do all things," cannot do this? Who shall say that God may not thus become finite, and even human, while still remaining infinite? Who shall say that he cannot, if he wills it, think as we think, conceive as we conceive, feel as we feel, and remember even as we remember? What right has any finite mind thus to limit the infinite under the plea of maintaining it? He who has received into his faith the doctrine of the incarnation has embraced the whole mystery, and need not be afraid to apply it fearlessly in the interpretation of all Scripture. This anthropopathic language is something more than the feigned talk of the father to his child; but even in that case there is a reality beyond the feigning. The father truly, for the time, takes the mind of the child; he speaks not merely the child's language, but his own language, expressing exactly the childlike conception to which he has limited himself, but which, in its germ, had truly existed in his manly thought before he had thus voluntarily assumed the thought and the emotion of the lower childlike sphere.

Man was "created in the image of God." How full of

boundless meaning are these remarkable words? Through that image it is that he sees eternity lying all around his finite being. He has a glimpse of the everlasting light "that lighteth every man coming into the world." He has a vision of the immutable ideas. He beholds them as in a glass darkly, yet still as the most real of all entities. Though marred by sense and sin, the dimmed reflection mirrors still for us the Absolute, the Eternal, the Almighty, the Infinite. A falsely humble modern philosophy denies to man any such ideas, or *conceptions* as it most unphilosophically styles them; but it is enough for us that Scripture boldly appeals to them as the ground of limitless trust as well as loftiest reverence.* Man was made in the image of God; but in the converse of the proposition there is a truth for us of no less importance. God, too, may take the image of the human, and thus see the finite, we may boldly say it, through the finite spiritual organs. He may think as man thinks, conceive as man conceives, remember as man remembers; and it will be a true thought, a true imaging, a true memory. Thus God *sees* the rainbow, and *remembers* the rainbow. He sees it with the eye of sense. He sees it indeed in another way transcending this—in a way ineffable, of his own—even as it lies in the totality of nature and causation. He saw it, as he still sees it, in the primal powers of the light and the water; he saw it in the first matter of the universe; yea, in the antemundane potencies, as it lay away back among the "unseen things from which were made the things that *do appear*." And thus it ever lies in the everlasting thought. He sees it ever as *νοούμενον*,† in its law and its idea; he sees it also as *φαινόμενον*, the beautiful *appearance* that first shone‡ for our earth in the sky of the deluge, and as it has ever since spanned the heavens of each dispersing storm. These words of the covenant are "faithful and true." He does see it just as we see it. "And the bow shall be in the cloud; and I *will look upon it*, that I may remember the everlasting covenant."

* Job xliii, 2: "I know that thou canst do all things." Jer. xxiii, 24: "Do not I fill heaven and earth?" Isaiah lvii, 15: "He inhabits eternity." Psalm cxlvii, 5: "His understanding is infinite," (without number.)

† Hebrews xi, 3.

‡ It is not difficult to believe that this was the first earthly *occasion* of the rainbow's visibility, and yet hold that its causation lay among the primal things of nature and creation.

Let us not, through any transcendental evasion, deprive ourselves of the confidence that is surely intended in language so expressed, and in a promise so given. There is no feigning in it. We can separate the language of fact from that of symbol or metaphor. Every sober mind does it intuitively. But there is no appearance of metaphor here; and we see that this is either the style of sincere assurance, or it is a designed and worthless fable. A mere figure of speech, as when *hand* is used for power, whether as applied to God or man, is detected at once by the merest child in the Sunday-school. But here is no figure that we are made aware of by any law or *usus loquendi* of language. All is real. Let us so take it, and every time we see the rainbow, let us cherish the precious thought that God sees it too just as we see it, not merely in its hidden causation, but in its glorious, outward visibility. Let us not fear to think that he too is looking upon it and *remembering*, even as we remember what we have seen and felt. Let us not lose all emotion, as we lose all thought, by rejecting this carefully chosen language of revelation: "*That I may remember the everlasting covenant that is between God and every living creature of all flesh that is upon the earth.*" The bow is placed in the cloud for that very purpose. Is it the language of accommodation? we would not quarrel about the word; but then we say again, let us not be too wise here, or refuse to be accommodated by it.

This ascription of memory to God seems to be a favorite mode of expression in the Scriptures, and to be especially selected for its peculiar pathos. It occurs frequently in the language of prayer. It is a peculiar feature of those divine liturgies which have been expressly framed and placed in Scripture for our use and our benefit: "O Lord remember me;" "O remember that my life is breath." Job vii, 7. "Remember how transient I am." Psalm lxxxix, 48.* Compare with this Psalm lxxviii, 39: "He remembered that they were flesh, a breath that goes and comes not back again."

Sometimes it is with a particularity which seems almost like the language of expostulation. It might be regarded as

* מַח הֶלֶךְ, "My passing, flowing, *gliding* life." Such is the primary sense or image of the word. *Valet motum lubricum et celerem.*—Gesenius. *Unde et vitæ tempus fluxum et caducum.* It is used of the world, or the present life, Psalm xvii, 14: "Men of Heled," "men of this life." So the Arabians call the present world, "the rolling," "the hastening." So *κοσμος*, "Its fashion passeth away."

impatience, or even irreverence, were we not taught in the Scriptures themselves that God loves thus to be reminded of his promise, or of those events which have created a peculiar nearness between himself and his chosen people: "Remember, O Lord, thy former mercies;" "Remember the days of old;" "Remember the reproach of thy servant." Again he is reminded too of his righteousness and his righteous vengeance. It is a prayer to be seldom used, but for which there may be occasions in the treatment of one nation by another: "Remember, O Lord, the children of Edom in the day of Jerusalem." Psalm cxxxvii, 7. Esau was Jacob's brother, and Edom was near of kin to Israel, yet did they rejoice in the dismemberment of the Jewish nation and the destruction of Jerusalem: "Raze, raze it," they said, "even to the foundations thereof." Does not this come naturally to mind, and may it not rightly enter into our prayers, when we think of the treatment we are now receiving from a kindred people unnaturally exulting in our calamities, hoping for the destruction of our confederacy, and whose voice, as it comes to us over the waters, seems ever saying, like Edom of old, "Raze, raze it, even to the foundations thereof?" "Vengeance is mine, saith the Lord;" but there would seem to be times when it may be thus memorially appealed to as well as his mercy and his grace.

Still more pathetic is such language in its negative form, representing God as ceasing to remember; as though the greatness of the mercy so filled the divine thought that vengeance was lost in its infinity, or the glory of the atonement so "*covered* o'er*" the sin that it disappeared forever in the transcending brightness. "Put me in remembrance, saith the Lord; let us plead together: declare thou, that thou mayest be justified: I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isaiah xliii, 26, 25. "After those days, saith the Lord, I will write my law in their hearts, and I will be their God, and they shall be my people; for I will forgive their iniquity, and their sin will I *remember*

* Libraries might be filled with the books written on the atonement, the nature, the design, the philosophy of the atonement; but we may well question whether they all together contain as much thought and emotion as is to be found in the etymological import of the Hebrew כָּסַף, to cover. Sin is *covered, hidden*, lost sight of in the brightness of the propitiation. Compare Psalm xxxii, 1: "The man whose sins are covered o'er."

no more." Jer. xxxi, 33, 34. We have the same remarkable language in the prayer of the oppressed and penitent people of God, Psalm lxxix, 8: "O remember not against us our former sins; O quickly let thy mercies go before us, for we are very poor." In this latter passage there are, moreover, two striking Hebraisms which we cannot pass over without notice. One is in the thought or figure: "Let thy mercies *go before us*," like a triumphant host or banner of defense, *ut præundo irruant in hostes: Venema*. Alexander renders it, "Let thy mercies *meet us*;" but this does not lexically express the Hebrew verb, nor give the spirit of the passage. It is the idea of "mercy rejoicing over judgment." It is the ever-ready, ever-wakeful attribute that starts up immediately when invoked, and goes forth as a vanguard against the invading foe. Hence there is here admirably joined with it that other Hebraism which consists mainly in the form of the expression. It is the infinitive used adverbially, and not the imperative, as some would suppose, קָרָר יִקְדְּמוּנִי: "Quick, let thy mercies march before us:" *cito anticipent nos misericordiæ tuæ, quia paupores facti sumus*.

The examples given might provoke the spear of the infidel cavalier, or they might be excused by the biblical apologist as accommodations to an unphilosophical age, or as a merely rhetorical mode of speaking, or God talking to men, *mere humano*; but all this is very far from sounding the depths of the question. Memory is no more human, no more anthropopathic than knowledge, or the knowing of finite things as finite, as we have already shown. Those who make the objection, then, or who apologize for this and some other partial forms of the usage, have little thought how far it goes. Carry out such objection, and it makes any revelation from the Infinite to the finite, through any language, through any signs, through any human thoughts, uttered, suggested, or inspired, not only impossible, but utterly incapable of being thought or conceived. We should face the truth squarely and boldly. As well speak, we say, of God's *remembering*, as of his thinking or knowing. The hyper-platonists would maintain that both, as acts, must be finite, partial, and therefore below that transcending hypernoetic region in which dwells for evermore the motionless, timeless, changeless thought of Deity. All thinking in succession, all knowing

of things as finite or separate, the only way in which we can conceive of thought and knowledge, are necessarily human ; and if God have not the human, as human, as well as the infinite and properly divine, then these states, affections, or powers, call them what we will, are utterly excluded from the divine being in any sense conceivable by us ; that is, as far as we are concerned, in any sense at all. God knows us not, even as we know him not. He can no more penetrate our finity than we can rise to his infinity ; for the knowledge is inseparable from the *manner of knowing* ; or, in other words, the state or manner of knowing is a part of the very thing to be known. It is the knowing our knowledge, as well as the object or thing we know. If God cannot know this, even as we know it, then there are some things in the universe of being which are to him not only unknown but unknowable.

In essence, therefore, all these states and exercises are alike anthropopathic. In degree, however, memory seems further removed from the properly divine, or the transcendently divine, as we may call it, inasmuch as it is not only finite, partial, successive, relational, but seemingly, if not really and wholly, passive. This is shown in what seems a very general law of language, though not without exceptions. Verbs of memory are mostly deponent, middle, or passive. In English we employ an active form ; but the Greek and Latin are more true to the unconscious logic, the silent yet powerful law of the soul. We say, *to remember*, as though it were pure action, depending wholly on the will. So we also say, *to forget*, as though we did something in forgetting, although it is hard to conceive of any state, affection, or change in the mind more purely passive. But our language never had a true development. The Latin words are deponent, the Greek words are middle and passive. *Recordor reminiscor, μνησκειν*, literally rendered, I am reminded, it *comes into my mind* ; or, on the other hand, it *escapes me*, or in some other manner difficult of expression in English, but which represents the mind as either wholly passive, or as having but a partial, middle, or reflex action. The Hebrew verb commonly rendered to *remember*, has, indeed, the active form ; but this is because its primary sense, in all the Shemitic tongues, and especially as it appears in the more active conjugations of the Arabic, is narration, or the causing others to

remember, or it is *recollection*, (a gathering up and binding together,) rather than memory simply. To express this in all its strictness the Hebrew has other forms, such as that remarkable one, *עלה על לב*, to "*come up in the heart*," to "*ascend in and upon the mind*," as though proceeding from some unconscious depth or reservoir of thought, or some involuntary rising of the soul. This strange language is several times applied to Deity, though it denotes, in such cases, that which is not thought of, rather than that which is not remembered, as in Jeremiah viii, 31: "They have built the high places of Tophet, that they might burn there their sons and their daughters in the fire, a thing which I have not commanded, which never came up in my thought"—a thing too horrid for the divine mind to receive or retain. Compare also Jeremiah xix, 5: "That which I never uttered, which never came up in my mind." *Vulgate, nec ascenderunt in cor meum*. It is also used most expressively for memory, Jonah i, 2: *וילתה רעתם לפני*, "For their wickedness hath come up before me."*

The Hebrew verb for memory, or remembering, acquires a distinct passive form in the Syriac and Chaldaic, thus coming to resemble formally as well as virtually the Greek and Latin mode of expressing the idea. There are, however, cases in the old language which show the same tendency as controlled by this general philological law. Thus Hosea ii, 19: "And I will take the names of Baalim from her mouth, and they shall remember their name, *ולא יזכרו עוד בשמם*, or be reminded of their name no more." The subject of the passive form here is personal, while the word for *name* is made the object with the preposition *ב*, like the oblique or genitive case after verbs of memory in Greek and Latin.

In Psalm ciii, 14, we have a very remarkable example, whose peculiarity, in this respect, is obscured, or rather wholly lost in our translation. There is used, not the Niphal, as in the

* This striking Hebraism, *עלה על לב*, is found in the Greek of the New Testament. We have a very touching example, Luke xxiv, 38, where it is applied to the thoughts which "arose in the minds" of the disciples when Jesus stood suddenly in the midst, after they had been listening to the strange story of the two who had journeyed to Emmaus, and whose hearts had "burned within them" through an inexplicable sympathy with their unknown fellow-traveler: "Why are ye troubled, and why do thoughts ascend in your souls?" *ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν*, Come up out of the depths of your memory.

example above, but the passive or past participle of the Kal congregation: "*He knoweth* our frame; he *remembereth* that we are dust." זָכַר is the Hebrew word. Some have regarded it as an imperative, and it is so put down in Fuerst's Concordance; but there is no warrant for it. Our translation disregards the peculiarity. So does Rosenmüller. Alexander renders it *mindful*, regarding it rather as an adjective than a participle, and as denoting a permanent state of mind. This, indeed, partially takes away the anthropopathism,* as may have been thought desirable, but in so doing there is destroyed that which is most effective and touching in the passage. Venema has the same fear. He notes the strangeness of the form, and renders it still more strangely, *acri mentis vigore pollentem*, as though it was intended to denote a transcendently divine, instead of such a human state as *being reminded*, or *put in mind of*. But this is the precise thought presented to us in this passive form, and here lies all its moving pathos. The rarity of the form in Hebrew ought, critically, to suggest something rare in the idea, some emphasis of thought or emotion that might not otherwise be attended to by the reader.† Even in the more ordinary modes of expression there is much for the thoughtful. In the examples previously quoted, how sublimely, as well as how tenderly, does God come down to us. He remembers, as we remember. He puts himself, his own eternal reason, his own eternal thought, at once containing us and all things else, side by side with our poor finite minds and memories. "He remembers us." But here is a still deeper pathos, which our English translation, beautiful as it is, has not brought out. Literally, "He is reminded that we are dust." It comes into his mind, it "ascends into his heart." A universe is under his law. If it is not the modern space notion of the kosmos, it is that higher and grander kingdom which was expressed in the ancient idea of time worlds, and of ever ascending ranks of being. He is *Melek Olamim*, (Psalm cxlv, 13,) the "king of the eternities," βασιλεύς τῶν αἰώνων. He is Jehovah of hosts, Lord of angels and archangels, thrones, dominions, principalities, and powers. All these, with all nature, and all physical worlds, lie ever in

* So Geier notes the peculiarity: De Deo hoc usurpatur per anthropopathiam ut. Psalm lxxviii, 39.

† It is from such a demand of emphasis that all idiomatic expressions, or departures from the usual mode, arise.

his total, changeless idea; and yet, far down, and far away, there comes this thought of man, as of something which had been for a moment lost in the care of his vast imperium. He "looketh down from his holy heavens." It is a glance at the poor, toiling worms below. We seem to hear a voice from the Infinite whispering to us assurance and reminiscence. The depth it reaches reminds us of the height from which it comes. "Am I not a God afar off?" "Do I not fill all things?" And yet am I very nigh unto thee, nearer than any other soul, nearer than thine own thoughts; "Fear not thou worm Jacob;" I remember thee; "I will keep thee, saith the Lord, and thy Redeemer, the Holy One of Israel." How false and absurd the common cavil that the Old Testament is the harsh and unfeeling dispensation as compared with the New! How is it refuted by the gushing tenderness that so often breaks forth, even amid what seem to be its severest reproofs!

"He knoweth our frame, he remembereth that we are dust." It would seem as though there were silently conveyed here something like self-reproach on the part of Deity; as when God looked at the flood-drenched earth, and there came up, "there ascended into his heart," that touching remembrance of our weakness and depravity. "And the Lord smelled a sweet savour;" it was the fragrance of the offering of faith that arose in the burnt-offering, as a memorial before him; "and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every living thing as I have done." It was as though, according to another impressive Hebraism, "His heart smote him." Does such a representation degrade the idea of God? It is the only way, it may be repeated, in which we can be aided in the attempt to measure his infinity. We may use all sorts of philosophical abstractions, or logical negations; we may talk, as we will, of the infinite, the absolute, the unconditioned; they are the right words, admirable words for their philosophic or purely abstract uses, but in regard to emotional effect they are powerless. They move us no more than the limitless exhaustions or the endless analytical series of the mathematician. The Scripture takes the other method; it brings the infinite into our finite sphere; it lets down a ladder from heaven to earth,

and the tender revelation made to us at its finite base reveals, by its very lowliness, the ineffable height from which it has descended. Had the heavenly messenger assumed to talk to us philosophically, or in any select or partial dialect, we might well have suspected it of imposture. This transcending height of the divine mind is all the better thought by us, so far as we can think it at all, from the believed fact, (and what scientific argument shall prevent our believing it,) that aside from God's infinite idea, or along with his infinite idea, as it includes the all in its changeless unity, he can also, when it pleases him, think the finite, and come down to the finite, truly and perfectly, even in its lowest finity. "Our God" is greater than the impersonal deity of a pantheistic science. Because he is infinite and almighty, therefore it is that he can do this thing which seems to limit his infinity. Because he is so very high, therefore it is that he can stoop so low, even to "the humble and contrite spirit," while yet remaining evermore the "lofty One that inhabiteth eternity, whose name is holy." Because he is very God, therefore it is that he can become very man,* without losing the immutability and impassibility of the divine.

But let us dismiss the infidel cavil, and proceed with the more pleasing work of verbal criticism. "*He knoweth* our frame." *Cognovit* the Vulgate has it, and it is an admirable rendering: "He confesses, he *recognizes*." It is the plain Hebrew verb יָדַע, not speculative knowledge, or philosophical intuition; not the *à priori* beholding of effects in causes, nor the *à posteriori* tracing of causes in effects. God doubtless has all this in an infinitely higher degree than man, but the Hebrew verb here used does not intend it. It is the ordinary or more purely human knowing. It is simply the recognition of a fact, a noting something as of touching interest. "He knoweth our frame," our *fashioning*, our lowly material. The divine memory goes back to that account in Genesis ii, 7, the noun here and the verb there being the same radix: יָצַר, "And Jehovah God *framed* man dust of the earth." He well remembers our first fashioning, our lowly physical origin, that is, "according to the flesh." It is enough for us, this bare

* *Εαυτὸν ἐκένωσε*—"He emptied himself." In this strange expression, Phil. ii, 7, we have the very depth of the mystery, whether as presented in the incarnation, or in the general anthropopathisms of Scripture.

allusion to the earthly human, whether it be to each individual man as formed in the maternal womb, (for in reference to this too there is used the same word, יצר, Jer. i, 5, as though the one generation was as divine and as marvelous as the other,) or to the creative process of the first material humanity from mother earth, or as it is so strangely expressed, Psalm cxxxix, "in the lowest parts of the earth,"* *de profundissimis terrae*, from the most interior or profound of nature. This is enough for us, so far as the emotional effect is concerned—this recognition of the fact; and yet we need not bound the divine thought in itself, or regard it as not going beyond this earthly fact into the ineffable process and the ineffable idea. The lower sight does not exclude the transcending vision. "His eyes did see our substance, (our primal matter, our law* and germ,) and in the book our members all were written in the days they were fashioning, (the same word again, יצרים ימים) when there was yet no one."

There is the same touching thought of remembrance, Job xiv, 16. It has the deeper pathos from its reference to the far future, when not only the earthly "places that now know us shall know us no more," but even nature shall seem to have forgotten us: "Thou wilt have regard to the work of thy hands."

When we lie buried deep in dust, there is an eye that never loses sight of us. From the beginning unto the consummation of the process, from the first breathing of the organized humanity until its glorious reconstruction, God has ever "regard to this work of his hands." Nothing can be more affecting than the broken, sighing, soliloquizing language in which Job utters his hope that He who formed his human body, He who permits Satan to destroy it, will yet "appoint him a set time," will yet "remember him." The words are ejaculatory; they run like a broken, murmuring stream; sentences and verses having a logical connection are parted by the utterance of anticipatory emotions; but amid it all it is not difficult for one who places himself in the subjective position of the mourner to gather up the fragmentary thought. Few are the points in the picture, yet how mournfully vivid when rightly grouped together. How long, as well as how minute, this memory of

* The other interpretation of this peculiar language, which makes "the lowest parts of the earth" equivalent to "this lower world," is far from satisfactory.

God! Time, though of immense length in the conception, seems of no account. It is a vision of ages. Nature has gone on with her mighty change, "the flood has failed from the sea," "the mountain crumbling falls, the rock is removed from its place, the waters wear the stones, they wash away the things that grow out of the soil of the earth." One might almost fancy it the language of our modern geology. But during all this time "man lieth still and riseth not." "Until the heavens grow old," (see Psalm cii, 27,) and nature is in that last decay which precedes her renovation, the slumbering body "waketh not, nor is roused from its long sleep." But it is not lost to the divine memory. "Thou wilt have regard to the work of thy hands." We know that others interpret this passage differently; but we can take no other view. The whole context shows that the language is prompted by the hope of some future reviviscence* after a long imprisonment in Sheol, whether we understand by that word the grave as the abode of the body, or some gloomy, shadowy spirit-land, in conception so near to death and utter dissolution that the soul longs to be delivered from it. "O that thou wouldst lay me up in Sheol! O that thou wouldst appoint unto me a bound, and then remember me!" The sudden upspringing hope gives birth to the prayer, and then follows the ejaculation, which is but the emotion of wonder at the conception it has called forth: "If a man die shall he live?" It is not a denial, not even a doubt, but a solemn, musing, soliloquizing query, as of a soul believing yet struck with the greatness and strangeness of the belief. "If a man *die* shall he *live*?" The emphasis is on the contrast, and this appears from the abruptness and strongly disjunctive accentuation of the Hebrew sentence.† Must a man die to live?

* It is not so much the modern idea of the resurrection, as the old Arabian belief of a renovation, a cyclical renewing of the world and man, such as seems to have been in the mind of the Psalmist, cii, 27, where by *יחליפ* is evidently denoted the "change" of renewal after decay, just as this same word is used of the regermination of the plant, Job xiv, 7, (*if it be cut down, צר יחליה, it shall bud again*.) and Psalm xc, 6. This ancient Oriental doctrine of cyclical renovation is most fully and learnedly discussed by Pareau in his book *De Notitiis Immortalitatis ac Vitae-futurae ab antiquissimo Jobi Scriptore adhibitis*. It is a treatise of rare occurrence and of rare merit.

† *אם ימות גבר היחיה*. The particle *היחיה* is more properly the *ה* exclamatory than the interrogative, although it may include both. There is unquestionably an expression of surprise or wonder: "Ah! if a man die, shall he live!"

Is death, indeed, the way to life? Then "all the days of my appointed* bound will I wait until my change,† (my חליטת,) my reviviscence, come. Thou wilt call and I will answer thee, thou wilt long for the work of thy hands." Blessed be God for the anthropopathies of the Bible! There is not in all Scripture a more tender word than the one here employed to express the continuance of the divine interest in the mouldering human remains: תכסף, "Thou wilt have a *longing* desire." It denotes that intensity of affection which makes the face grow pale with care and watching. The places where it occurs are few but most significant. It is used in Niphal (Gen. xxxi, 30) for the feeling of homesickness, Jacob's fainting "desire for his father's house," נכסף ונכספה לבית אביו. We have it in all its inimitable tenderness, Psalm lxxxiv, 3, where it expresses the same feeling made holy by being directed to a higher and holier home, or to its appointed symbol here on earth: נכספה נא כלתה נפשי, "*Longs*, yea, faints my soul for the courts of the Lord; my flesh and my heart cry out for the God of my life." Such is the word that is here employed in this remarkable soliloquy of Job to denote the intensity of the divine remembrance of man, God's longing desire to bring back his banished,‡ and to deliver the pious dead, who, though lying

* צבא would be literally *militia mea*, "my warfare," my term of military service. Take the figure, however, as we may, it is evidently explanatory of חסד, or "appointed bound," in the verse before.

† Compare Paul's ἀλλαγησόμεθα, 1 Cor. xv, 51, 52.

‡ 2 Sam. xiv, 14: "For we must needs die, and we are like water spilled upon the ground which cannot be gathered up again; yet God doth not take away the soul, (see margin,) but he deviseth devices that his banished (נדר, driven forth) be not expelled from him." If we take the ordinary interpretation, it is difficult to see any force of argument in this as applied by the woman of Tekoah to the case of the banished Absalom. We have, therefore, often thought that it contains one of those intimations of a common Jewish belief in a post-mortem state which meet us here and there in that reserved book the Old Testament. They are all the more forcible from their coming upon us thus incidentally, as it were, or by surprise. In this passage the expression, "we must surely die," (Heb. נכרה נכרה,) is regarded by Jarchi as a confession of the primeval sentence, Gen. ii, 17. In this he favors the idea of a post-mortem allusion, and thus regarded, the application is most striking. Let the banishment here be referred to the banishment of the grave with the hope of recall or deliverance, and there is a clear and cogent argument from the greater to the less. The common interpretations, of which the reader may see a long list in Poole's Synopsis, have come from the prejudged view that such a thought could not possibly have had a place in the mind of a Jew of that age, especially one of the common or lower class. But what evidence is there to support

in Hades, according to the primal sentence, are still "bound up in the bundle of life."

In the holy breathings of the devotional Scriptures there is precious evidence, not frequent, indeed, but unmistakably clear when it comes, that this thought had power for the souls of the pious, the thought that God remembers the dead. The holy dead, at least, still "live unto him." "They abide in the secret of his tabernacle;" they rest under the shadow of the Almighty; they are safe in the divine memory, although they have had to suffer the ancient penalty, and to go for a season into that banishment which it demands of all.

There is an awful reserve in the Old Testament about this whole doctrine of a future life; but this only renders more precious the gleams that now and then come to us from over the dark river of death. Most scanty indeed are they, yet still

such a prejudice? There are clear hints which enable us to affirm that the evidence is the other way. There was not, indeed, a distinct doctrine of a bodily resurrection; but there was still a "being for the dead." The superstition of the Oboth, and the story of the woman of Endor, is sufficient proof of the common notion thus far. But more than this, it was believed that the dead, the pious dead at least, still "lived unto God," that is, existed in some such relation to him as in that other remarkable expression above quoted from Abigail's words to David, 1 Samuel xxv, 29: "But the soul of my lord shall be bound up in the *bundle of life*, צִרְרֵי הַחַיִּים, with the Lord thy God." This passage the Jewish commentators refer without hesitation to a post-mortem state. Rabbi Tanchum explains it at length as denoting the state of the pious dead, blessed indeed, yet still not made perfect and still unabsolved; while the "*casting out of the sling*," in the same passage, describes the turbulent unrest of the wicked, "who are violently driven forth, while the righteous hath hope in his death." Prov. xiv, 32. The word here for driven forth, נִדְּחָה or נִדְּחָה, is the same as that employed 2 Samuel xiv, 14, being rather rare, and, therefore, the more peculiar and emphatic in both cases. The hope of the righteous, on the other hand, would be the hope of recall or deliverance from banishment, or, in other words, that "God would not leave his soul in Hades," or give it up to the dominion of Hades. He lies down in submission to the primal sentence, but hopes for absolution from it when the Redeemer descends into Hades. Rabbi Tanchum concludes his long comment by noting that the declarations are placed in the mouths of women, the best preservers of the traditional or popular belief; and hence infers the superiority of the Jews to the more learned and philosophical of other countries. The life of man "*bound up in the bundle of life with the Lord his God*," the glorious idea of mutual relation contained in the common Hebrew oath, "*As the Lord liveth and as thy soul liveth*;" truths like these, which elsewhere only present themselves to the highest minds, if they are felt and known at all, are here the property of the common mind, *manifestum vel mulieribus*. Hence he argues, too, how well the Jews were entitled to the praise of that declaration, Deut. iv, 6, "Surely a wise and understanding people is this great nation."—*Maimonides Porta Mosii*, 92.

having more to awake the soul to thought than all the particularity to be found in the Greek accounts of Hades, Tartarus, and Elysium. There is, as we have said, little or nothing that can be called definite or positive about another world, or any such clear view as Christianity has brought to light; but there are a few ideas with which we cannot fail to be struck, as forming constituent elements of a sentiment that was ever growing into a more and more settled faith. They differ from the distinctively Christian ideas, not so much by being in opposition, as by giving that more somber aspect of the great doctrine which it was to wear until the coming of the Prince of Life. These sadder, less hopeful, but by no means hopeless, features may be thus stated: Death is a sentence, never losing its penal aspect; it has the appearance of banishment, violent for the wicked, but hopeful for the pious; hence the post-mortem state immediately succeeding is not a desirable one; it is mourned over by the good, as is done by Hezekiah and in some of the Psalms; it is imprisonment, though with the ideas of wardship and security; it is unknown and gloomy; it is a land of silence; the degree of life and consciousness is uncertain; sense, and the memory of the present life seem sometimes to be regarded as greatly in abeyance, if not wholly suspended; it is an appointed time to be patiently endured; it is ever *awaiting* for a great deliverance and a great Deliverer; and, finally, the most precious thought connected with it is, that the soul still rests in the divine remembrance; or that, whatever be the nature of the separate life, or whatever the degree of its consciousness, it is still a "living unto God."

To this idea of a return from banishment, it has been thought there is a reference, Psalm xc, 3. The primal sentence is there certainly kept in view: "Thou turnest man to dissolution, and thou sayest, return ye children of men." There is evidently intended an impressive paronomasia in the double use of the verb שׁוּב. The second application of it may mean a turning *from* dust, as the first, doubtless, denotes a turning *to it*, as employed in the original sentence of condemnation. Hence the Episcopal Church Psalter, following the old Latin version, (*revertimini*,) renders it, "Come again ye sons of Adam," ye children of the earth. So Luther's expressive translation, *Kommt wieder menschenkinder*, "Come back again ye chil-

dren of men." There would seem a tautology in regarding the verb *שׁוּב*, in each case, as referring to the same turning, besides making the command follow the execution: "Thou turnest man to decay, and thou sayest *return*." It may, indeed, have both senses, and may have been intended to bear both, according as it appeals to our humility or our hope.

"Lord, what is man that thou dost so remember him,"—man physically allied to all that is lowest in creation,—man who "says to corruption, thou art my father, to the worm thou art my mother and my sister." True it is, that spiritually he is "made in the image of God;" he is allied to the uncreated and the eternal; but it is in his physical as well as in his spiritual relations that God remembers him. The hyperplatonism of the body has no warrant in the Scriptures. "Thou wilt *long* for the work of thy hands." God *remembers* the crumbling body as well as the undissolving soul. It is the whole of man that he loves; as in the case of those who are saved it is the whole of man that he remembers unto salvation. This is the wondrous anthropopathy that we have been tracing in the Old Scriptures. It is not merely an incidental accommodation, but a designed incarnation of a divine thought. The Bible is a book of contrasts. Its writers betray no sense of inconsistency in setting forth, sometimes in closest contiguity, the melting goodness, the inexorable severity of God; they seem to fear no charge of paradox when they present, and, sometimes, in the same vivid picture, the vileness and the greatness of man.

ART. IV.—ILLYRIAN LITERATURE.

MANY and various are the accounts that have been given by the different nations of the creation of the world, its relations to the other bodies in the heavens, and the formation on its surface of continents, mountains, oceans, and rivers. As to the mountains, the inhabitants of Montenegro have a summary way of disposing of the question that relieves it of all difficulty. They represent the Almighty as an old man walking over the

earth, just after he had created it, with a bag of rocks upon his shoulders. These rocks he distributed in the various lands, thus forming the mountains. When he was passing over their country the bag suddenly tore open, and all that remained in it fell out, and hence the origin of the vast mountains of rock which they inhabit. Like a giant among the neighboring ranges, Montenegro rises far above them all. A wild, untamed race dwell among its cliffs; and there, secure from invasion, they have never been subdued by the Greek, Latin, or Ottoman forces. The Montenegrins are a section of the great Slavie race which occupies more than half of the territory, and composes full half of the population of Europe.

In speaking of this people of Asiatic origin different authors do not always use the same terms, and hence we see in their works at times obscurity and even apparent contradictions. Without deciding upon the terms so variously used, we shall aim simply to be understood. In the "great emigration," perhaps in the time of Semiramis, a vast tribe of the Shemitic race left their homes in the East and settled in what is now the southern part of Russia in Europe. They were first known under the name of Scythians. With a system of government and social order essentially democratic, and a popular energy that has not been undermined by luxury, nor broken by long despotism, they are just beginning to be recognized as an important element in European politics, in which, for a long time, they have actually taken a prominent part. The most ancient record that is made of the Slaves as an independent people reaches back to the time of the Emperor Justinian. Theophilus, the preceptor of this prince, assures us that his pupil was of Slavie origin. Indeed, the name of Justinian, and that of his ancestors, go to confirm this assertion. It is not, as Gibbon erroneously asserts, "of Gothic, or rather of English origin." Justinian was called among his own countrymen *Upravda*. The Slavie word *Pravda* corresponds to the Latin word *Jus*, or *Justitia*. The letter *U* is only an aspirate prefix. Afterward, at one time joined with the Bulgarians, they threatened the existence of the Eastern Empire, and for thirty years contested the power of Basilius, the Bulgaricide; and again in the fourteenth century Stephanus, the emperor of Servia, went to attack Constantinople with an army of over eighty-five thousand

well-disciplined soldiers. Stephanus died of a fever in Thrace, and the enterprise failed. In the eastern and central parts of Europe other branches of the Slavic race have acted important parts in history since the fifth century.

This great Scythian, or Slavic race, may be considered as separated into four grand divisions, the Russian, the Polish, the Bohemian, and the Illyrian, (or Servian.) Their four languages have the same relation to their Slavic origin as the modern Italian, French, Spanish, and Portuguese have to the Latin. The Russians have adopted a modification of the Cyrillic, or Sacred Alphabet; the Bohemians, and the neighboring tribes in Prussia and Saxony, the German letters; while the Poles, and lately the Illyrians, use the Latin letters. As the Italian is more intimately allied to the parent Latin than its sister languages, so the Illyrian may be considered the representative branch of the ancient Slavic. It is indeed termed the Slavic by some native and most foreign writers. It is the mother tongue of most of the inhabitants of the southern part of the Austrian empire, and of the northern part of Turkey in Europe. The various dialects spoken in Illyria, Croatia, Slavonia, Morlaccia, Dalmatia, Bosnia, and Servia, do not differ from each other more than do the dialects of the spoken language in the different provinces of Italy and Spain. So slight is the difference that the inhabitants of the various lands often designate by their own name the language of all the tribes. Compared to the others, the Illyric (Servian) is like the Tuscan to the Italian, or the Attic to the Greek. It is rich in words and phrases, full of elegance and euphony, of light and easy movement, yet nervous and dignified in expression beyond its Slavic sisters. Hence the educated classes among them use the term Illyric generically, representing the whole. All the literature and school-books, periodicals and other printed matter, are published in this dialect. It will be the language of the Slavic, or Illyric state that is either joined to Hungary or is to become a separate nation of itself, in the resurrection of the races that is now throwing so much confusion in the midst of European politics. The problem of the Orient can only be fully and finally settled on the basis of recognizing the Slavic nationality.

The geographical position of these people has been a serious obstacle to their advancing in any of the elements of civiliza-

tion. Their land has been the battle-field of nations and religions. After a destructive war of one hundred and sixty-five years they were conquered by the Romans. The barbarians several times invaded their dominions. The Greek and Latin Churches here met in conflict, not so much for this particular region as to obtain control of the lands beyond. Here has been the border ground where the Turks sought to gain an entrance to the nations of Europe. That any literature should be developed under such circumstances would be a matter of great surprise. Yet we find at Ragusa, one of the chief maritime cities, an extensive library, and a university that ranked as one of the best in Europe till the Avari rushed down upon the city and burned the greater part of it, including the library and the university. Ragusa has ever been, till very lately, the chief seat of Slavie learning. Zara, the capital of Dalmatia, now claims that distinction. Several of the faculty of the Gymnasium at Zara are deeply enlisted in the work of regenerating their native country. Professor Danillo is at the head of an organization that is diffusing a large amount of information and many stirring appeals to the *liberal* party. His feelings are so deeply enlisted in the movement that he is almost restless unless when engaged in it. The prudence, caution, and bravery required of one in his position entitle him to more than the honors of the battle-field. When we parted, after some weeks spent with him, he shook the writer of this article warmly by the hand, and, speaking of American liberty, he said, "We too shall be free!"

Ragusa, however, retains much of her ancient prestige. To one of its citizens, Marino Ghelaldi, is attributed the merit of having first applied Algebra to Geometry, and the analysis of curves. Spilla Betina, a mathematical experimenter and alchemist, worked many years in a neighboring cave. Among other achievements he succeeded in setting fire to some small vessels with reflectors, like Archimedes. The cave is to this day termed the "Cave of the Magi." Several ancient writers on medicine lived here, where observations on the symptoms and treatment of diseases are still in good repute. Givichino Stulli died in 1817, aged eighty-seven years, having devoted half a century to writing and perfecting his "*Illyrico-Latino-Italiano*" Dictionary, which he published in two octavo volumes. Affect-

ing indeed is the dedication by the good old man: "... At the age of eighty years, fifty of which I have spent amid long watchings, and expensive travels to enrich my new Dictionary, nothing do I now desire so much as to be able to publish it. There had not as yet appeared the least ray of hope that I should see accomplished this my chief desire. All the circumstances of the times and the place seemed to oppose this great enterprise. And now you give me the inexpressible consolation of seeing accomplished, before I close this mortal life, this object toward which have been raised incessantly the chief desires of my heart."—(Addressed to Marshal Marmont, of Ragusa, by whose aid the Dictionary was published.)

Another liberal-minded gentleman at Ragusa, some thirty years ago, gathered together an octavo volume of poems, written in Illyric by natives of that city, and also published an Italian translation of most of them. The subjects are various. A large number are lyrics of beautiful sentiment and fine expression. Many are love songs. In all there is nothing trivial, or scarcely anything mirthful. Occasionally the poet breaks out in the more dignified pentameter, and discourses at length of military prowess and heroic deeds of their ancestors. The movement is frequently stately, and some times quite grand. But these were never very widely circulated among the people. The circumstances were unfavorable. They were also written in Cerillian letters, and hence were illegible to the common people.

This Cerillian alphabet was invented by Cerillo, a native of Salona, who went as a missionary to the Slavie tribes in the fourth century. Finding the people without a written language, he invented an alphabet—from the Greek, Hebrew, and Latin languages—that represented all the many and peculiar sounds of the Slavie tongue. It is called by Eichhorn the most perfect alphabet in existence. It contains forty-two letters. Cerillo translated part of the New Testament, and some of the works of the fathers of the Church. The alphabet is difficult to master, and its use is confined mostly to sacred books. There are in the Illyrian several vowel and consonant sounds that do not occur in the other European languages. Its structure is very philosophical. Thus, for *twenty*, they say *two tens*; thirty, *three tens*; and in many cases the system of its word-building

is founded upon nature. The verb receives many inflections, or conjugations, the modification of a single vowel in the middle of a word giving a great difference in the signification. The noun has seven cases, and, like the Greek, has a dual number. Its sound, as pronounced, may be defined as midway between that of the German and the Italian.

But the circumstances at Ragusa were unfavorable to the development of a truly national poetry. It was in too great communication with Italy, and absorbed enough of the spirit of that country and of its literature to have a pure native tone. It was also too much disturbed by invasion and almost constant fear of destruction. We must seek among the mountains for that freedom of feeling which alone can foster the true spirit of poetry. The principal center, where are found the best Illyric poems, is among the mountains of Montenegro. There has sprung up a noble form of heroic poetry, which afterward is repeated by the people of the valleys in their peculiar dialects, though modified in a few unimportant particulars only. In the plain country, grand poetry, and particularly the more rare heroic songs, are in little favor. Instead of them the people prefer the poesy of fables, lyric songs, accounts of fairies, vampires, and specters. The very existence, manners, dress, and social order of the Montenegrins have an atmosphere of poetry about them. There is no aristocracy of wealth or rank. There is no true central government. War is declared by popular consent rather than otherwise, either by a single tribe, or by all in concert. The women do all the work; the men are only warriors. Their dress, as well as many of their costumes, have a marked resemblance to those of the clans of Scotland. Having never been conquered by Christian or Turk, they pride themselves in their nationality, and the heroic deeds of their ancestors are handed down from generation to generation in poems of great spirit and beauty. In a lighter form they have many sonnets and beautiful legends which have been handed down from time immemorial.

They have many elements of a mythology that needed only time, a little more physical prosperity and seclusion from other nations, and particularly from the influence of Christianity, to be perfected into a system as complete as any the world has ever seen. Even Christianity is vested at times with a mytho-

logical character, and the saints and angels are endowed with such attributes and powers as heathen nations vest in their deities. These legends and poems are rehearsed, or sung, by blind beggar bards, as in Homeric times. In Sclavic, the words signifying poet and beggar are the same. The memory possessed by these bards is very remarkable. They will repeat an entire poem, of over two thousand verses, without varying a single line, or even a word.

To hear their wild singing gives one a peculiar feeling that cannot be described, or imparted by writing. Their voices, which are frequently rich and clear, are accompanied by an instrument called the "*guzla*." It is composed of a single string of horse's hair, stretched upon a piece of wood, and touched with a bow of the same material. It gives a singular, somewhat feeble, and monotonous sound. The bard sometimes narrates the historical, or narrative parts, in prose, or gives an abridgement of them, and then sings the impassioned passages in poetry, accompanying them with the music of the *guzla*. Occasionally he breaks out in impromptu invective against some false lover, or traitor to his country. Nothing of the farcical satire, or comedy, is seen in any of their songs; but there is much of the plaintive, and, at times, even of the sad. Calmness, gravity, and the heroic element greatly abound. The blind rhapsodists think it derogatory to their dignity to let any too light pleasantry, or coarse jokes, escape from their lips. Of the few popular Illyric songs that have been translated to the German, Grimm says that "they will awake the wonder of all Europe." "Their songs of love have a poetic feeling so clear and profound that those of no modern people can compare with them."

The women, in their miserable huts, or on the edge of a rock watching their flocks, or returning home to the villages in the evening, lighten the fatigue of their weary task by singing of the joys and sorrows of their lives. Many of these are improvised; others, called "Songs of the Women," are heard only within the domestic walls, or in the little clusters of children, or the older girls. Occasionally poor and blind old women gain a livelihood by rehearsing them from house to house. To gather these songs of the women is a work of extreme difficulty, for these blind mendicants will rarely sing before a man who has the appearance of a foreigner.

It is, indeed, difficult to collect the pieces sung by the men. When they are persuaded to sing before a stranger they frequently prefer to show the powers of the voice, running lightly over the words and repeating the parts in which the music appears to the best advantage. The longer pieces are frequently sung in a recitative manner, accompanied by the guzla, giving the narrative parts in prose. Of course, these must be *reported* by short-hand, and the reporter must be somewhat acquainted with the language, otherwise several writers must be ready to catch the words as their turn comes around. The difficulties of this method are very apparent. The distinguished Illyrian writer, Vuk Stefanovich Karadjich, has made by far the largest collection of any yet gathered of all varieties of this literature. Vuk is now seventy-four years old, and has spent the greater part of his life in philological labors in his native language. Besides several minor works, he has published an excellent Illyrian Grammar; he has modified the Cerillian alphabet so as to make it more available and less complicated; he is also the author of an Illyrian Dictionary, of a translation of the New Testament and the Proverbs of Solomon, of a history of Montenegro, and the materials for a history of Servia; and finally, has published several volumes of Illyrian poetry. He relates some of the difficulties he met with in gathering these songs. The old men frequently spoil them (sometimes apparently by design) by their incorrect manner of singing them. The young men will rarely sing them at all, saying in a rage that they are not blind! These difficulties especially attend collecting the "Songs of the Women." He finally persuaded a child to sing some of them before a young lady who would correct his mistakes, and thus, after indefatigable labor, he gathered four volumes of these. Vuk was indebted for the largest share of his collections to an old rhapsodist whom he found in the greatest misery. He gave the old man clothing and food, placed him in a convent, treated him as well as possible, and finally gathered* from him over a hundred poems and a large collection of romances.

Afterward, being sent to the court of Milishio in Servia, he sought through the aid of that prince, who had a great love for poetry, though he could not write his own name, to gather together all the rhapsodists of the country. The prince ordered

the most distinguished of them, Milim by name, who could repeat to perfection the whole of the "Marriage of Cérnojevich," to be brought dead or alive. Milim was too old and too much weakened by the wounds he had received in his brigand mode of life, and could only sing after great draughts of brandy. When once commenced he would let no one interrupt him, for once interrupted he would neither commence again nor continue. The gentlemen of the court of Milishio looked with surprise upon so much labor in gathering songs so plebeian, and laughed both at Vuk and his singer. Finally they persuaded the poor bard to believe that Vuk was making him the sport and buffoon of the court, and one fine day the poet escaped and it was impossible to make him return. Another of the best rhapsodists whom Vuk consulted was a brigand by profession, whom he found in a prison, where he lay for having killed a woman, a sorceress, who had bewitched his son. Vuk succeeded, however, in gathering characteristic specimens of all styles of Illyric poetry. His fine collections, added to what others have gathered, leave but little lacking for a complete summary of all that is worth preserving.

A strong feeling for nature pervades all their poetry. The nightingale is sacred to lovers. The trees sympathize with man, feeling his griefs, and giving him consolation in his misfortunes. The waves of the ocean dash against the rocks, and leap with joy at good news. The dove is the messenger of love, and bears to mortals the tidings of saints, prophets, and patriarchs. They speak of many beings like vampires, fairies, and ghosts. The *Vile* is a species of nymph, inhabiting mountains, forests, and rivers, predicting the future and aiding warriors in battle. They are beautiful in countenance, and with disheveled hair and light, airy clothing; and travel with a volatile motion, now on a stag and now on a cloud. Some are good and propitious to men, and others are evil.

Fraternal love is held very sacred and inviolable, more so than filial affection or the marriage vow. They have a legend that a girl, grieving bitterly for her brother who had died, was changed into a cuckoo, and therefore this bird is a symbol of grief. Two girls who had no brother—one of the greatest misfortunes in this life—made a doll, and putting two black stones for eyes and two strings of pearl for teeth, went about it saying, "Now you

have a mouth, eat and grow." Again, an unhappy woman, having lost in a single day her husband, friend, and brother, for love of her husband tore out her hair, for love of her friend tore open her cheek, and for love of her brother plucked out her eyes. The first two were restored, but not the last, "for the heart which bleeds for a brother will never cease to bleed." Persons of different families often consecrate themselves to "brotherhood," or friendship. Each cuts one of his fingers, and letting the blood drop into a cup of water, both drink from it. They then, in the presence of their relatives, go before the altar in the church, bearing wax candles, and there receive the blessing of the priest. The two thus bound together, called "pobratimi" or "posestrimi," that is, "brothers" or "sisters," are to help each other in every case, even in that of life and death.

At the death of a person all the relatives cry aloud, "Ah! ah! why did you die? Did you not have plenty to eat and drink? Did you not have a kind husband? Did you not have a brave brother? Ah! why did you die!" At night they watch, with alternate groanings, kneelings, and howlings, and drinking brandy to each other's health. At the burial the women sing his virtues, and then the howling begins again. The relatives celebrate the funeral services till evening, when they have a banquet. The male relatives let the beard grow a month, and wear for a year a close hat or bonnet; the women wear for the same time on their head a black handkerchief. In some tribes they scatter perfumed flowers upon the grave, and place upon it a cup of "holy water" to assuage the fires of purgatory. In their lighter pieces of poetry sonnets play an important part. Of course much of their sentiment is lost in the translation. The following may serve as specimens:

The Evening.—"Come! the evening is beautiful. The hour of kisses has come. Let us seek for our love some quiet retreat. Which is more dear to thee, thy guardian or mine? Shall thy rose bushes, or mine, make us a shade? Whoever passes by shall take thee to be a fair white rose, and I shall be thought to be a brown-winged insect that flies to the rose and inhales its perfumes."

Unfaithfulness.—"Nightingale! beautiful nightingale! O,

a "provincial" spirit in it most rare among the Illyrian sonnets:

The falling Rose.—"A rose fell upon the eyes of a beautiful girl while she was sleeping and woke her. Taking up the flower and looking at it she said, 'Leave me in peace, beautiful rose, for I have none of thy charming spirit. A fine young man calls me to marriage, but my friends give me to a man full of years. The old man is like a dry tree; if the wind sigh in its branches, it trembles; if the rain fall, it decays; if the sun shine, it withers. But the young man is like a rose-bud. If the breath of the wind touch it, it opens; if the rain fall, its leaves unfold; and if the rays of the sun fall upon it, it shines in its splendor.'"

The same simplicity of style and deep feeling for Nature pervades all the larger poems of the Illyrians. But they also have a wider scope and, at times, quite an intricate plot. The heroic poems are all written in pentameter, with the cesural pause always between the second and third feet. The simplicity of the rhythm and movement favors the production of this kind of poetry among the Illyrian (or Servian) branch of the Slavic family much more than among the others. At the same time it impedes the perfection of this kind of poetry, because the movement is too much controlled by the music. For this reason the verse is somewhat monotonous, and the poem can neither have those elements of variety nor of liberty which are so essential to a grand composition. The Greek hexameter formerly consisted of two verses separated by a cesura, which were later united into one, probably at that period when the Greek poetry ceased to be sung and accompanied by music, but was rehearsed in a recitative or declamatory manner. But among the Slaves their poetry remains yet entirely under the control of the music, so that even heroic pieces of fifteen hundred or two thousand verses are pervaded by certain lyric forms, repetitions of the same words, and a uniformity of the principle of the strophe that prevents full liberty to their rhythm.

The following passage from the semimythological poem the "*Council of the Saints*," will serve to convey an approximate idea of the movement of the Illyrian pentameter:

Mili Bozhe chuda velikoga!
 Ili gurmi il'se zemlya trese?
 Il'ndara more u bregove?
 Niti gurmi, nit se zemlya trese
 Nit udara more u bregove,
 Veeh diyele blago svetitelyi:
 Sveti Petar i sveti Nikola,
 Sveti Jovan i sveti Iliya
 I sa nyima sveti Panteliya;
 Nyim dolatsi blazhena Mariya,
 Roni sutse nits biyelo lika.
 Etc., etc., etc.

The legend which this poem, the "Council of the Saints," narrates, is a dialogue between the saints upon their prerogatives in protecting men, and on the blessings which they have the power of dispensing. The Virgin Mary, being called upon to speak, relates the unfortunate events which have happened in a foreign land, which the poet calls "the land of the Indies," that is, some very distant land. "O, my God, what a strange prodigy!" says the poet. "Does it thunder perchance?—or is there an earthquake?—or does the raging sea brake its banks? No! the heavens do not thunder—the earth does not tremble—nor does the sea roar. It is the saints, which in the heavens are dividing *the* blessings: St. Peter, St. Paul, St. Nicholas, St. John, St. Elijah, and with them St. Pantaleon. All in tears, there approaches them the Virgin Mary. Then Elijah, the lord of the lightning, (in the Illyrian poetry Elijah resembles much the Jove of the ancients,) says to her, 'O, our beloved sister Mary, what sad event has happened to thee, to bring such sorrow to thy countenance?' Then Mary the blessed answered him: 'O, my brother Elijah, lord of the lightning, why should I not be overwhelmed with grief? I came from the cursed land of the Indies, where there reigns a great corruption. The young men do not respect the old, sons do not obey their fathers, fathers forget their children, friends contend together in the courts of law, brothers fight in duels, relative is ashamed of relative, and sisters do not call their brothers brother.' Then Elijah, the thunderer, answered her, 'Wipe away your tears, O our sister, blessed Mary; when we have finished dividing among ourselves the blessings for men we will go to the council of the Lord, and will pray him, if he

will deign to give us the keys of the firmament. Then we will close the seven heavens, and we will seal the clouds, so that there shall fall neither rain nor dew, neither shall the moon illumine the night for three successive years.'

"The saints then proceeded to 'divide the blessings.' St. Peter took the wine, the fruit, and the keys of heaven; Elijah took the thunder and the lightning; St. Pantaleon took the heat of summer; St. John took the duties of brotherly love and of hospitality, and St. Nicholas took the sea and the protection of sailors. Then they all went together to the council of the Lord, and there they continued for three days and three nights in succession, praying that their request might be granted. Finally, the Lord yielded to them the keys of the heavens. They closed the seven heavens one after another, and then sealed the clouds. Now behold, sorrow falls upon the earth—dryness, sickness, and death. Soon the Indians were converted anew to the laws of the Lord, and obtained from him pardon and blessings." The poet closes by praying God that such disgraces may not be renewed, neither in the Indies or elsewhere.

The style of this and other legends resembles that adopted by the Homeric writers, and is in form essentially epic. If modern lyric poetry seems to be most prominent among the Scandinavians, and that branch of it which inclines to the region of the unknown and the fantastic prevails among the Germanic race, on the other hand, modern epic poetry is above all Illyrian or Slavie. The coincidences between the growth of this poetry and the ancient are very extraordinary. Its preservation also has been by the same means, by blind rhapsodists. These mendicant bands are not regarded with any feeling of contempt, but rather are held in a species of veneration by the people.

Of the questions that are occupying the minds of European politicians that of the Orient is of prime importance. Turkey in Europe is occupied by two races, the Greeks in the valleys and plain land of the south, and the Slavie races in the mountainous parts of the interior. An antipathy between these two people has existed since the middle ages, when the Greeks, being the more powerful, sought to expel them and take their lands. As the Austrians took Hungary under their

protection from the Turks, so the Turks took the Greeks under their *protection* from the Slaves. The question of the East can evidently be settled only by restoring these nationalities upon their original basis. This state of affairs and this position of the Slaves, "who, subjected by the Turks, hate the Greeks and fear the Latins," are sketched in the fabulous life of Marco, son of the king Vukashino. According to history Marco was forced to be a Mussulman, and died fighting against the Christians, but hating the Turks. Such are the Slaves of Albania and Bosnia, who, however much they may profess to esteem the Koran, let no occasion pass to rebel against the Sultan. This Marco was hunting one day with the Turks, and seeing one of the viziers beat his falcon cruelly, he was overwhelmed with grief, and alone in the midst of his enemies, bewailing with a loud voice the fate of the Servians, he killed the vizier. Instead of punishing him the Sultan presented him with a gift, saying, "I can easily make another vizier, but with difficulty a warrior like Marco." This is the policy followed by the Sultans to this day toward the Janisaries, who often slay their captains with impunity. Marco, in the poem, also goes through the Orient and fights in Egypt, thus personifying the Mamelukes, among whom were many Slaves, besides entire battalions of Slaves sent into Asia Minor. The death of Marco is not less symbolical than his life, representing the present condition and the future of his country. According to the poets Marco should have lived about three hundred years, and should have died about the beginning of the eighteenth century, about the time when Danubian Slaves lost the last vestige of their independence, and when even the title of "Servian despot" was abolished. According to the poets, also, he was not slain by the Turks but by the hand of God, "the ancient slayer of heroes," as the Servians say. While traveling through the mountains one of the *vila* cried to him that it was now time for him to be separated from his horse. Marco replied to the spirit that he was too content with his horse to leave it. The *vila* then told him to look into a fountain near by and he should there see his fate. Marco alights, and reads in the fountain that it is time for him to die. He then kills his horse, that it may not fall into the hands of the Turks, breaks his sword, that his enemies

may not touch it, and writes his will, leaving the three purses of gold which he had with him, one to whoever should bury him, another to the priest, and a third to the bards who pass from village to village singing the deeds of the ancestors, and asking of them not to forget him. After this he hides himself and dies upon the mountain. But other traditions hold that Marco is not dead, but that he lives upon the mountains and will some day reappear, thus personifying the Slavie nationality, which in a certain manner is extinguished, or rather sleeps upon the mountains, as the Servian empire is quite destroyed in the plains at present, and the independent population of Montenegro and of some maritime districts have alone preserved the historic and poetical traditions of the Slavie people.

The "Marriage of Kernoyevich" approaches most nearly to an epic of all the Illyrian poems. Giovanni Kernoyevich, an independent prince, whose court was in the fort of Zhalbyak, on the Lake of Scutari, undertakes a journey to Venice to seek a spouse for his son. In their poetry Venice represented all the power and riches of western Europe. Forgetting all the nations that crossed their land during the Crusades, from the power of the Venetian republic, that land was, in their eyes, the seat of all European glory. That was the land of heroism, its *sovereign* was the Doge, and his sons, brothers, and nephews were possessed of marvelous power and riches. Kernoyevich then goes to Venice to obtain a wife for his son. "He rises up and passes over the azure sea, bearing immense treasures with him. He goes to call for a spouse to Maximus, his dearly beloved son, the most beautiful daughter of the Doge of Venice. The Doge refuses, but Giovanni remains three years scattering gifts among the people. Finally the Doge yields and they exchange rings." The poet then proceeds to describe all the ceremonies of departure, the splendid train his son Maximus takes to Venice, the council of the warriors, the deception practiced upon the Doge for a short while, and the conflict among the forces of Maximus on its discovery, and all the steps till final consummation of the marriage. It contains many touches of nature in the descriptions, and shows not merely many points of the Slavie character, but also many of their national and social customs. It is marked particularly

with a calmness, reticence, and prudence very peculiar to the people. Cannon are held as instruments of special regard by all the Slavie races. The Russians give great esteem to the mammoth cannon exposed in the arsenals at Moscow, and they recount the ruin done by them against the French, although they never have been used. In this poem Giovanni describes his cannon, "of so great size and caliber that when they were fired from the castle of Zhalbyak (in Albania) the sound was heard even in Venice. There are not such cannon in any other country, neither in the seven Christian kingdoms, nor in the Turkish empire. We call away our friends and take our horses from the banks of the river when they are fired, and our friends would be struck with fear by the fearful sound."

This poem is the nearest approach of any of the Illyrian productions to an epic, yet it is hardly an epic. It is the opinion of Grimm and some others that such a poem will yet be produced. But political events are hastening forward too fast, and that seclusion which the Slaves have enjoyed in their mountains, and which is an essential element in building up a mythological literature, or a semimythological one like that of the Slaves, cannot exist much longer. Contact with neighboring nations and neighboring civilization has indeed always given their literature an alloyed character that has materially injured its unique character. However much we may admire the chasteness and simplicity of their sonnets, the deep feeling for nature, and the nervous energy of their heroic poems, and the complicated but well-sustained plot of their epic, like pieces of greater length, and of these composed by blind bards, and handed down from generation to generation uninjured, and all till only very lately quite unknown to civilized nations, circumstances would seem to indicate that the literature of the Illyrians has reached its climax as to a unique and distinctive character. The most that can be done now is to catch what exists before the present generation passes away. When properly understood it will be considered one of the most remarkable developments of the poetical element that the history of nations presents to our view.

ART. V.—FUNERAL ORATION UPON STEPHEN CURCELLÆUS.

DELIVERED BY ARNOLD POLENBURG.*

[FIRST PART.]

AMONG the many noted customs established by the ancients well worthy of commendation, is that of rendering suitable eulogies to the dead. Reputations are commonly assigned to living persons from motives of favor or dislike. After death, since they can be of neither benefit nor injury to us, and nothing is to be expected or feared from their anger or resentment, there may be a more impartial discussion concerning their life, their words, and their deeds. This, like many other praise-worthy customs, had its origin with the Egyptians, among whom a very ancient tradition obtained, that their priests, because their lives were most perfect and their words most sincere, should deliver funeral orations in honor of their deceased kings. That this custom was established among the Greeks by their own preference and adoption Demosthenes is an ample authority, who in his own day attested the honor, affection, and justice, implied in adorning, with a funeral eulogy, the deeds of good and worthy men: τῶν ἀγαθῶν ἀνδρῶν ἔργα ἐν τοῖς λόγοις ἐπιταφίοις κοσμεῖν. And indeed he, who, in the judgment of the greatest of Roman orators, was the most eminent orator of the Greeks, desired that a performance of this duty should be sanctioned by his own example. The eulogy which Valerius, the consul, pronounced upon his colleague, Junius Brutus, indicates the existence of this custom, even in the earliest times, among the Romans; and afterward it was an accepted practice for sons to laud at their funeral obsequies their parents, brothers, and

* After their return from banishment in consequence of dissenting from the Canons of Dort, the Remonstrants, or followers of Arminius, under their celebrated leader, Simon Episcopius, established a theological school at Amsterdam. The line of their professors was remarkable for talent. They were successively, Simon Episcopius, Stephen Curcellæus, Arnold Polenburg, Philip Limborch, John Le'Clerc, Adrian Van Cattenburgh, John James Wetstein. Polenburg, the author of this piece, was a Netherlander, born at Horn. He was the successor in the Professorship, as well as funeral orator at the obsequies of Curcellæus. The discourse here translated, the rhetoric of which we have somewhat retrenched in order to give it a more equable biographical character, is prefixed to the folio edition of the Works of Curcellæus.

other relations, before public assemblies. Nor did the ancient Church of Christ reject such funeral honors; performed we find they were to esteemed and sainted men by Eusebius, Gregory Nazianzen, Chrysostom, and other ecclesiasts of the early Churches. And although indiscriminate praise of the deceased seemed likely to pave the way for excessive reverence and superstitious honor, yet the Reformed Church did not repudiate this institute, provided the eulogy be restrained within the limits of a just moderation. And so, omitting very many others, the Genevese are wont to indulge the practice to such an extent that they celebrate the memory of Calvin by an annual funeral eulogy. At the academy in Leyden funeral orations were delivered by Francis Gomarus, the celebrated doctor of theology, upon Francis Junius, and by Peter Bertius, that master of eloquence, upon James Arminius. At Frederickstadt, which our exiles erected upon the banks of the river Eider for a common place of refuge, Marcus Gualtherus Palatinus pronounced the funeral eulogy of Conrad Vorstius. In this very city of Amsterdam, the eminent Casper Barlæus paid a tribute to Simon Episcopius by the delivery of a learned and truly heroic poem. The example of these men should doubtless animate me to speak of him who succeeded to the office and work of the great Episcopius, and whose body this day has received the highest honors of the sepulcher, and to recall and review the life, memory, and worth of STEPHEN CURCELLEUS. Others, perchance, may deem it the most important ceremony to follow the *body* of the dead to the grave; superior, to me, is the office of honoring the better and nobler part, the *mind*. Others may hide their grief in silence; I should incur the ignominy of an ingrate did I, who am indebted to him for so many kindnesses, remain mute. So would I temper, nevertheless, my discourse, that, in the judgment of others, worthy appreciation may not be denied, nor false and unreasonable praise accorded.

BIRTH AND ANCESTRY.

Stephen Curcellæus (Courcelles) was born at Geneva on the 30th of April, 1586. His father was Firminius Curcellæus, an inhabitant of Amiens. His brother, a lawyer in the city court of Amiens, possessed such force of eloquence that he was

commonly called Chrysostom, that is, *Golden Mouth*. His mother was Abigail Cox. His grandfather was Michael Copus Parisinus, the pastor of the Church at Geneva, whose name Calvin has left to us inscribed upon that sacred catalogue of hereticides of Servetus. When the cruel slaughter of the reformed was raging at Paris, and was connecting itself by a deplorable contagion with the other parts of the realm of France, Firminius, being concealed in a cell at Lyons, and for three days and nights being faithfully guarded by a Catholic gentleman, escaped. Stephen successively married two ladies of rank, the first of whom was Johanna de Beaulieu le Blanc, a very noble woman, who bore him two children, both of whom have survived him, namely: Gideon Curcellæus, the pastor of the Church of the Remonstrants at Northwick, in the noble province of Dousa, and Maria Curcellæus, a most excellent daughter. Upon the death of his first wife he was wedded to Susannah Fleurigeon Vasciacensis, who departed this life many years since, leaving no offspring. I might in this place refer to John Curcellæus, one of the ancestors of the deceased, whose name for four centuries has been one of note among the Picards; and not inappropriately I might add the names of other illustrious members of the family; but I do not propose at the commencement of my discourse to weave in a long catalogue of his ancestors, or to establish that high nobility, eminent as it was among the men of highest rank in France, where their illustrious pedigree is held in great esteem. For Stephen himself undervalued, or so seemed to do, this rank upon the assigned ground that those are and should be esteemed highest and noblest characters whose fame arises and is emblazoned by their own deeds.

NATURAL TALENTS AND EXCELLENCIES.

He was ennobled by remarkable qualities of mind which God had pre-eminently bestowed upon him. His elevated intellect rendered him remarkable for erudition. His mild temperament wonderfully fitted him for the practice of every virtue. Virtue herself ennobled him, which is true and matchless nobility. In short, alert activity, severe labor, an insatiable desire for investigating truth, and a singular moderation in bearing and excusing the errors of others; all these and many

other kindred qualities, of which divine truth is the leader, rendered this man truly noble and worthy a universal admiration and esteem. Add to these journeys extending far and wide, acquaintances among the most learned men formed upon his travels and inspections of different regions and public duties, all his arduous and important tasks administered in the Church in a manner eliciting the highest praise. And now you perceive, most excellent auditors, the external form of this our edifice, or rather, you behold the furniture and the valuable household ornaments, each of which must singly, with clearness and care, be exhibited by us, that you may be able to appreciate their perfectness and beauty.

How great was his intellect, how capable of analyzing the most abstruse subjects, how fertile and rich in invention, how prompt and prepared, how stored for responding to those who propounded any inquiries to him, none doubtless can more rightly appreciate than we, his pupils, who enjoyed the fruits of that power and fertility; but if we distrust in this matter our own judgment, we have many corroborating witnesses, some living, others dead,* who as long a time as they knew him esteemed him highly. The most learned men have held him in such regard as attested their belief that his genius was worthy of their love. His judgment was disciplined and acute, so that no slight reason, however supported by great authority it might be, could induce him to adopt an opinion; but when once his decision was formed he was most reluctant to revoke it till compelled by the greater force of reasoning and evidence of truth. He had a powerful memory, if any one ever did, for grasping and retaining a very great number of things; undeniably a most important and useful faculty for advancement in learning.

EDUCATION AND INTELLECTUAL PURSUITS.

Naturally endowed with this intellect and power of judgment, when he had emerged from boyhood and shaken off the scholastic dust, he applied his mind to the perfection of truth, and we can clearly see how prosperous was his course in the pursuit of knowledge. He entered the Genevese Stoa, and there paid a willing and listening ear to the most renowned historians, philosophers, and indeed all others well versed in any branch of science or learning.

At the commencement of his studies he was much devoted to mathematics, either lest, contrary to the admonition of Plato, he should approach the grappling with mightier subjects *αγέμετρος*, untaught in geometry, or because his very subtle and penetrating mind, with a secret propensity of nature, loved to grasp subjects abstruse and recondite, and suitable to its own aptitude; for I agree with those philosophers who think that the business which is to be undertaken, or the art which is to be acquired, should be one accordant with the genius and bent of the individual, according to that celebrated line of the poet:

"Tu nihil invita dices faciesve Minerva."

And just as fire appropriates aliment from a neighboring fuel, so an eager and persevering mind attracts and reciprocally is attracted by those things which it recognizes as congenial to its own individuality.

Curcellæus, according to the vigor and ardor of his genius, was not content with a smatter of mathematical discipline, as at the present day not a few, (and yet rather *few*, since the many do not touch those studies at all,) but penetrated its inmost recesses and intricacies; but after that Descartes opened his many discoveries he approved his method of philosophizing in most respects, and surrendered himself to an intimate acquaintanceship with that philosopher, who (as equals are pleased with equals) displayed toward him equal affection, so that scarcely did he ever visit or see this city without him. But it cannot be dissembled (since he was unwilling to leave anything in this direction untried) that when a youth he was led by his inquisitiveness to the study of astrology, which is said to be the predictress of future events; but having explored it well, he came to the conclusion that that system was wholly imposture, unworthy to be examined except for the purpose of exposure; as the Jewish writers relate that the seventy men of the *Sanhedrim* were accustomed to learn judicial astrology (which no one would call *judicial* who was himself *judicious*) that they might, with authority, condemn its learners and practitioners.

THEOLOGICAL EDUCATION.

Leaving these matters (for it is unnecessary for us to dwell longer upon pursuits in which our venerated subject spent not

his life) we pass to the weightier studies of theology, to which Curcellæus so aspired, that in his early manhood he desired in them forever to be engaged, and in the acquirement of them to die; for his mind, animated by the desire of immortal life, understood that other arts and studies, although of themselves not illiberal nor unworthy the study of a liberal mind, were nevertheless not so worthy that in them he could consume so much of his time and labor, especially in the brevity of human life, unless all things were subordinated to this main purpose. And, indeed, of other faculties (as they are called) some are assistances for protection, as jurisprudence; others are of benefit in preserving or obtaining strength of body, as medicine; but theology instructs the mind, that divine part of man, in the knowledge of the greatest matters. It adorns with virtues, it points out and leads the way to immortality. To others there may be pleasure, in becoming acquainted with worldly matters, to persevere in gaining wealth, or acquiring honor, or in obtaining knowledge; his mind, regardful of its higher origin, was occupied in the contemplation of higher objects, in their securement and preservation; and so, earnestly persevering in these labors, he listened night and day to the most profoundly learned theologians. He especially pondered and diligently revolved the pages of the Sacred Word; he usually consulted some of those who illustrated the Sacred Writ in commentaries; above all, he had teachers in theology choice and select, who gathered together by some method into a sort of compendium all things which, more broadly diffused, were contained in the Sacred Writings; nor yet did he so submit to either living or silent and dead masters as to be unable to preserve for himself a perfect and pure judgment, for he knew that they all, his predecessors, were men liable to error, however conspicuous they might have been for learning and piety; and that not a few, even amid the discussions of former times, received, on account of their earnest zeal, more credit for learning than the truth would accord; and he solemnly recognized that for whatsoever he did he must render an account to God, and he therefore sought and diligently inquired for himself what might be consistent with divine truth, with right reason, and with honesty.

AUTHORITY AND ERRORS OF CALVIN. AND BEZA.

It was when Curcellæus had just entered upon his theological course of study that Calvin was held in highest honor, or rather his writings, for he was then deceased. The name next in power and authority was that of Beza. Two great men and most eminent writers, the latter of whom, as he was well acquainted with the Greek tongue, gave private instructions in this language to Curcellæus; a kindness which he, as a mindful estimator of benefits, was accustomed to commemorate as a specimen of Beza's eminent benevolence; and when the authority of these men had risen to such a pitch, when almost all England, France, and Belgium faithfully followed their opinions in sacred matters, it were a daring thing, and a seemingly impossible task, for a single private individual, relying upon his own judgment, to place himself against such a mass of authority; nor yet did the reverence with which he was inspired toward these and other doctors so influence him as to enable him to digest the rigorous doctrines of Calvin, and the still more austere sentiments of Beza, concerning predestination.

Many declarations in the oracles of God were an obstacle, and these so clear, that it was manifest that they could hardly be impugned by a few obscurer passages. The consenting authority of the ancient primitive Church was an obstacle which much outweighed in gravity of judgment and authority of suffrages. Finally his own temper of mildness and clemency was an obstacle, by which he was so bound and constrained that he dared not receive such austere and terrible dogmas of God's character. It makes a great difference whether a harsh and severe mind or a mild and gentle one is brought to an inquiry into truth. The severe temper easily believes severe things of God. A disposition inclined to clemency hardly admits perverse doctrines concerning the mercy of God. It is therefore no matter of astonishment that our Curcellæus, influenced as he was by so mild a disposition, was opposed to those harsh imaginations of some theologians concerning God. This also was a matter of consideration that many, even of the leading minds, while they desired to afford a remedy to popish errors fell into opposite ones; and this not from deliberate counsel, but, as often happens, being carried further by too great a heat

of argument; an error which happened to Augustine when he opposed the Pelagians with overdone zeal, and to Chrysostom when against the Anthropomorphites, as Beza and even Calvin themselves have allowed. So when Curcellæus beheld many suffering human infirmities, and imitating not unfrequently unskilled physicians who amputate healthy limbs with the diseased and corrupt, and apply poisons instead of remedies, he saw reason for not approving every dogma presented or approved by them, and that, according to the direction of the apostle, all things should be proved and good be retained.

Two things prevented Calvin (of whom I, having made mention, will speak a little) from obtaining a correct knowledge of the truth. That he was of a severe turn of mind appears from his violent oppression of those differing from him. On this account he did not hesitate to attribute to God certain harsh and terrible decrees, which he himself calls *horribilia*; and when he opposed the Papists with all his energy he fell into opposite errors not less injurious than those he had undertaken to refute. So when the Papists maintained that human propitiations for sin availed to the attainment of election and salvation, whence a depreciation is shed upon the merits of Christ, he, on the other hand, maintained that the satisfaction rendered by Christ not only benefited, but also alone sufficed, and indeed so sufficed that neither faith nor works could enter into the account. Likewise, when some urged against him that we obtained justification by the merit of our works, he, on the contrary, maintained that faith alone, works not being considered, so far as it embraced Christ crucified, was sufficient for justification. They received bad things into the class of good; he, not content with rejecting the false, took away, by his opinion, the necessity of good works even in the business of justification. We have said this for the sake of illustration; we cannot pursue the subject further.

But our Curcellæus, although he was unable to acquiesce in that more severe opinion which some following, defended the absolute decree of God in the matter of predestination, (for I remember his saying to me somewhere that he could never accept such terrible doctrines,) yet, however much he might have been interested that the doctrine should be received, he could scarcely form any firmly established opinion. He dis-

covered more easily what he should reject than what he should believe. But he often deplored it as a matter of the greatest detriment and grief that his residence was in those localities where this rigid decree could not be opposed with safety, nor could an opposite view be freely defended, nor could he confer with any one upon this subject according to his wish. What evil afterward happened to him from this thing, and into what straits he afterward was reduced, will soon be copiously explained.

THE TOUR OF EUROPE.

Now, since I have commenced to lay down his course of studies, after that he resided in the academy at Geneva for a long time, on account of the opportunities afforded for an education and his love for his natal city, he thought that he should not hold the boundaries of his existence so narrowly circumscribed, but should emerge from his country, and after the example of Pythagoras, Plato, and especially of Jerome, and of the other early Christians, to visit and pass through other regions, to survey other academies; for the same opinion is seldom held by all, and even if the same view does obtain, it is sustained by different kinds of reasoning, or objections elsewhere opposed are obviated by very varying replies.

He therefore in the ninth year of the present century departed from Geneva, accredited by a very honorable testimonial from the then rector of the school, John Deodatus, and by Antony Fay. They certified his rank, diligence, learning, modesty, and piety; and finally, they dismissed him with the declaration that *he had excited the hope in them, that as his talents were of no inferior order, by the blessing of God large fruits would follow the sowing of such excellent things, and that he was earnestly commended on these accounts to the love and watchful care of all good men.* He therefore went to the academies in Helvetia, Turin, Basil, and from these, having wandered over all parts of Germany, he came to Cologne; visited Heidelberg, where he formed an intimate acquaintance with the celebrated Jurio Dionysius Godfrey, and admired his wonderful memory in learning; for when other professors were accustomed to read from a paper or the book itself the laws which they quoted, he would accurately, copiously, and cor-

rectly quote as many as fifty or sixty lines from that most faithful guardian of treasures, his memory. Our Curcellæus then determined to undertake a journey into this our Belgium; but some misfortune befalling the French he thought it best for him to return, and not long after, in the year 1614, applied for the ecclesiastical order. I will here pass over much of his great learning, which was so widely extended that when he was amply competent to the practice of medicine he was by no means unskilled in the science of jurisprudence, and well versed and finished in other branches of learning and accomplishment. For although some consider it a fault to distract the mind by devoting it to too many pursuits, because we are then esteemed unfit for any one employment, yet in great and sublime intellects this is not so much a matter for blame as for praise, provided that they do not dissipate too widely the power and strength given to them by God, especially if they do not wander from the chosen direction, but, like travelers journeying to their native land, direct continually hither their eyes and their minds. Nor will I delay longer (as I had intended) to commemorate his indefatigable diligence, esteeming it sufficient to mention in a word that after he had completed his fiftieth year he acquired the Spanish tongue so as to enable him to understand the books of the Jews, written in great numbers in Spanish and Portuguese, and that he, when of an advanced age, passing his seventieth year, while strength allowed, remitted nothing from the highest diligence in reading and writing, and even during the last years of his life he revolved the many monuments of the ancient writers in the Church, rapidly but yet with accuracy; and in short, when he was racked by internal and grievous pains of body he would often steal away from his bed, that what very little time was left free from his pains might be devoted to his labors. But I will not now linger in a review of those other acquirements, lest they delay our approach to other and perhaps greater topics.

RETURN TO FRANCE AND ENCOUNTER WITH CARDINAL
RICHELIEU.

Soon, therefore, having returned to France, he was established as pastor at Fontainebleau. The Church there was not numerous, including but four or five families; but yet the congrega-

tion was crowded, and honorable on account of the number of distinguished men who constantly frequented the palace. They were the attendants of King Louis the Thirteenth, for he, having first seen the light of day at Fontainebleau, induced by a love for his natal spot, frequently resorted thither. It happened upon this occasion that the most illustrious lady, Aloysia Coligny, widow of his highness Prince William Auriacus, a most noted patroness and protectress of the cause of the Remonstrants, (which is clear from letters given to Utenbogardus,) fell into a severe and plainly fatal disease. To this heroine then, because she was inclined to the reformed religion, Curcellæus came in her last hours and administered the last and worthy solaces which are due to so great piety. Accidentally, upon the other side of the couch there was seated a noble lady of the Reformed Church. Cardinal Richelieu, then Bishop of Lucon, (who had been sent thither out of compliment by the queen on her departure for Paris,) entered and said to the sick heroine, "Lady, have a care for thy soul, for two devils are now sitting by thy bedside." He said this out of great zeal for the papacy, for which he was inflamed, or at least wished so to seem. The illustrious Prince William Auriacus, grandson of Lady Aloysia, displayed better and more kindly feelings for the sympathizing action of Curcellæus; for when he learned that his son, Gideon Curcellæus, had been flung into a gloomy prison in Transylvania for preaching to a congregation of Remonstrants, he endeavored to rescue him, by repeatedly sending letters, from the prison in which he had lingered for three months and had almost wasted away; and although the illustrious prince had accomplished nothing by his intercession, on account of the opposition of some zealots in that place, yet it is pleasing to record that he wished to give evidence of his good will in memory of our kindness to his illustrious grandmother, our patron.

PASTORATE AT AMIENS. DORTIAN PERSECUTIONS.

Afterward Curcellæus, having left Fontainebleau, where he lived for almost nine years, was promoted to a Church in Amiens, a place in Picardy, his ancestral province.

Having mentioned the Church at Amiens, with which he was connected only two years, it will be well to state the reason

why he remained here so briefly, or rather why he was compelled to resign. At the same time it is proper to explain by what occasion he was induced to join the side of the Remonstrants; by what trickery of certain persons, or by what heat of recrimination, he was in some sense banished; and finally, under compulsion, of what fortune he adhered, with great constancy, after having once surrendered himself to our, or rather divine truth. When this reverend man was installed pastor of the Church at Amiens, about the year 1621, the dispute concerning the five controverted points on predestination was raging and had extended itself even to the neighboring nations; but although the synod at Dort decided these controversies according to the wish of our adversaries, of whom indeed it consisted, yet the flame of the quarrel was not so quenched but that it blazed more furiously even than before. In Belgium, after this decision had been given, it came so far within the limits of moderation (if indeed it could be called moderation) that unless any one would submit to the canons of Dort he could not remain in discharge of his duties and office; but in France (whence no one had been sent to the synod, the king having forbidden this) the matter proceeded so far that an oath was prescribed in support of the canons established at Dort. This decree was given in the Senate at Alesia, Peter Molinæus, the president, especially urging it, (lest indeed his *Anatomy of Arminianism* should have to undergo a new anatomatizing.) Such a decree, so very cruel and most atrocious, I think, from the first days of Christianity to the present time never was formed or known; for not only did the judgment of Dort establish a *Rule of Faith*, but it also bound, by a very sacred *oath*, the consciences of the pastors to a promise, given in their own handwriting, to recognize these canons of Dort as divine and true and abiding, even to the last moment of their lives. To this decree, which was enacted in the National Synod in the year 1620, not only Curcellæus at Amiens, and David Blondellus, then the pastor of the Church at Houde, afterward the professor of ecclesiastical history at Amsterdam, but all the ministers of that diocese, rendered earnest opposition. Here indeed this solemn ceremony of an oath was abolished; but in the following year in another provincial synod a new instrument was formed, by which all were con-

covered more easily what he should reject than what he should believe. But he often deplored it as a matter of the greatest detriment and grief that his residence was in those localities where this rigid decree could not be opposed with safety, nor could an opposite view be freely defended, nor could he confer with any one upon this subject according to his wish. What evil afterward happened to him from this thing, and into what straits he afterward was reduced, will soon be copiously explained.

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Afterward Curcellæus, having left Fontainebleau, where he lived for almost nine years, was promoted to a Church in Amiens, a place in Picardy, his ancestral province.

Having mentioned the Church at Amiens, with which he was connected only two years, it will be well to state the reason

why he remained here so briefly, or rather why he was compelled to resign. At the same time it is proper to explain by what occasion he was induced to join the side of the Remonstrants; by what trickery of certain persons, or by what heat of recrimination, he was in some sense banished; and finally, under compulsion, of what fortune he adhered, with great constancy, after having once surrendered himself to our, or rather divine truth. When this reverend man was installed pastor of the Church at Amiens, about the year 1621, the dispute concerning the five controverted points on predestination was raging and had extended itself even to the neighboring nations; but although the synod at Dort decided these controversies according to the wish of our adversaries, of whom indeed it consisted, yet the flame of the quarrel was not so quenched but that it blazed more furiously even than before. In Belgium, after this decision had been given, it came so far within the limits of moderation (if indeed it could be called moderation) that unless any one would submit to the canons of Dort he could not remain in discharge of his duties and office; but in France (whence no one had been sent to the synod, the king having forbidden this) the matter proceeded so far that an oath was prescribed in support of the canons established at Dort. This decree was given in the Senate at Alesia, Peter Molinæus, the president, especially urging it, (lest indeed his *Anatomy of Arminianism* should have to undergo a new anatomatizing.) Such a decree, so very cruel and most atrocious, I think, from the first days of Christianity to the present time never was formed or known; for not only did the judgment of Dort establish a *Rule of Faith*, but it also bound, by a very sacred *oath*, the consciences of the pastors to a promise, given in their own handwriting, to recognize these canons of Dort as divine and true and abiding, even to the last moment of their lives. To this decree, which was enacted in the National Synod in the year 1620, not only Curcellæus at Amiens, and David Blondellus, then the pastor of the Church at Houda, afterward the professor of ecclesiastical history at Amsterdam, but all the ministers of that diocese, rendered earnest opposition. Here indeed this solemn ceremony of an oath was abolished; but in the following year in another provincial synod a new instrument was formed, by which all were con-

strained to receive the faith of the canons, but without the taking of an oath. Curcellanus perceiving that our opinion would be rejected, which he had not yet submitted to the test of Scripture, and that the Remonstrants would be condemned as guilty of schism, whom he believed to be the least worthy of this accusation, and that conscience would be bound by the establishment of men when it belonged to God, alone declared himself unable by hand or mind to yield assent to it; and soon after he resigned his office, appealing to the National Synod, soon to be celebrated at Carenton, which he did by the advice of his friends and relations, influenced by some trickery in the synod, who threatened that unless he should do this of his own free-will that the synod would brand him with the severest mark of ignominy; but when this synod was held, affairs were grievously disturbed in this our Belgium; neither was there a place of refuge either by sea or land, nor a gleaming hope of happier times. Some likewise instilled a doubt in his mind concerning the foreknowledge of God, upon which he was not entirely settled, and from which stronghold they were attempting to overthrow the idea of God's predestination. His relations, friends, advisers, and other importunate interferers, added their influence, and urged his wavering and doubtful mind that he should surrender his own conscience, with his own handwriting, into servitude to certain sacred canons, but with these reservations in the conditions: first, that he should not be held as condemning the Remonstrants, an act to which he expressed himself very averse; second, that he could not wholly approve those canons in which our opinion was rejected; the remaining ones, which they called affirmative, in which their opinion was expressed, he could not be held to approve in the same sense as the partisans of Dort; for the synod having omitted the former published the latter under this title: *Articles adopted at the National Synod of the Reformed Church of France, held at Charenton. Printed at Paris.* Finally, he declared that from Canon XV, cap. 1, it seemed that *God is the author of sin*; nevertheless, inasmuch as a certain explanation or rather softening, which, as it then seemed, was not absurd, was given, he acquiesced. He was then immediately promoted to the pastorship of a country Church in the town of Helmaura, and, on account of his age or some other reason, was placed

over Samuel Maresius; not long after he was called to a city Church at Vitriacum, the most celebrated and numerously attended in all Campania, in which station he persevered for ten years, till the thirty-fourth year of the present century.

* TAKES REFUGE IN BELGIUM.

In the mean time no slight wound remained upon his mind, because, on account of suggested scruples not sufficiently weighty and difficulties hardly insuperable, he had suffered himself to be or to seem to be moved by any compact whatever, either from the most precious possession and most free profession of truth; but especially his mind was stung by this fact, that he had submitted his conscience, accountable to God alone and the Holy Scriptures, to a slavery to men and the statutes of men. All things, even those which he said with the best intentions, were perverted by the sinister suggestions of certain men into a suspicion of heresy. A work on predestination by Herman Herbert, pastor at Gouda, published in Belgic and translated into French, which he had happened to lend to a very near neighbor, was the most fruitful cause of strife both with private men and the synod itself. His own mind was then harassed with a wavering and anxious deliberation upon every side; for what could a man of so advanced an age do, his estate and means of support being small? Should he remain in France? But there there was no hope of liberty. Or should he betake himself hither? But what protection to a stranger or a foreigner in regions where he feared himself to be little acceptable to any body? Yet you may see, my excellent auditors, how great is the force of conscience, especially in manlier minds; for what did our Curcellæus do, what counsel did he take, being placed in this trouble, unsustained by a single friend? Listening no more to friends and relations, but delivering himself to the guidance and rule of the Holy Spirit, he left his country, kinsmen, and friends; he fled from an inferior and terrene country as Abraham, and he took that path which he knew would render his journey to that higher and celestial world safer and more unimpeded. He fled as Jacob, and he finally came to rest in this country, in which he saw the ladder by which was his entrance into heaven.

ART. VI.—THE HEARING EAR.

"THE hearing ear and the seeing eye, the Lord has made even both of them." He who wrote more wisely than any other proverb writer names the ear first in his mention of two of heaven's choicest bestowments. It is one of the "five gateways to knowledge." Who shall say that any organ opens the way to knowledge more varied and important than the ear? The connection of its organism with the senses, and the senses with it, is a perpetual miracle.

THE EXTERNAL EAR.

There is far more difficulty in demonstrating the organ of hearing than that of seeing. The first is inclosed in a hard, rocklike, bony case, hid from view, and when revealed by the anatomist's saw presents much that is strange and unaccountable. The latter is presented to full view, and operates by laws which are, in part at least, understood. The first is operated upon by sound, which is less appreciable than light, and the laws of which are less understood. In order to describe the ear practically we will divide the subject into the *External Ear*, or that which we see; the *Canal*, at the bottom of which is the *drum*; and the *Internal Ear*.

Fig. 1.



The "auricle," which is seen in fig. 1, is not necessary to hearing, although very useful to collect and conduct sounds

into the canal. It is essential to accurate hearing. In a healthy condition it is insensible, being composed of cartilage, or gristle, as is proved by the impunity with which it is pierced from motives of vanity. In ancient times it was slit, cut, and speared as a penalty for civil offenses. It is not, except in a few remarkable instances, under the control of man. The horse, as is well known, turns it in any direction at will. The shape of the auricle in the lower animals indicates their habits, and the mode by which they obtain their food. For example, timid animals, as the rabbit, have the auricle turned backward, and laid flat, so as to hear from behind, and not to impede flight. Pursuing animals have small ears, which are directed forward. The auricle of small wild animals is carefully protected from brushwood by the multitude of pinnae, or short, stiff hairs, which covers their interior surface. Domestication of animals causes the auricle to become more pendulous.

Although so insensible, the auricle, when it becomes inflamed, is by no means to be trifled with. By the application of poisons, or irritating articles, it becomes frightfully swollen. This is often the case when the organ has been frozen. Inflammation of the auricle is often very obstinate, and refuses to yield to remedies. Generally, however, the prompt removal of the offending cause, and the application of a little sweet oil or unguent, soon induces the healing process. The shape of the auricle is found most desirable for hearing trumpets, thus proving that it is mainly useful to direct sounds into the ears. On a very large scale it was imitated by the tyrant Dionysius. His tyrannical device has outlived the monster who contrived it, and proves that acoustics was to some degree understood even at that far-off period.

EAR OF DIONYSIUS.

In 1840, during several days spent at ancient Syracuse, we visited this remarkable spot. Near the gateway and towers, erected by Archimedes, is a locality called "the quarry," among the rocky chambers of which is found, in a state of perfect preservation, the celebrated prison of Dionysius. If the emperor could return again, as he stood in the artificial cave, he would not perceive that thousands of years had brought any change. It is built in the form of the letter S, and is intended to imitate

the cochlea of the human ear. We observed that it still contained a stone bathing-tub, probably the very same that was used in the execution of prisoners by his order.

The following is a leaf from our private journal, written in the evening of the day that we visited this grotto in the quarry of Syracuse:

It is shaped like the auricle of the human ear. It is so arranged that all sounds concentrate at one single spot. It is fifty-eight feet in height, seventeen feet wide, and two hundred and ten feet deep. The sounds are all conveyed to the tympanum, which communicates with a small private apartment where the curious emperor spent his leisure in hearing what the unfortunate prisoners had to say of him. This apartment we find still preserved. Indeed, all is cut out of solid rock and cannot be destroyed, else the tooth of time would have obliterated all traces of this infamous monarch. The custode fired a small pistol, which caused a tremendous report through the cavern, lasting several seconds. This is very near the spot where Cicero discovered the grave of Archimedes, which was shown us, and has been shown to tourists ever since the time of the great orator. This is one of the oldest historic places in the world that is so well authenticated. These monuments are carved by an ancient people out of granite rock, and will be found just as well preserved when many more centuries shall have rolled by, and will be visited while the name of Archimedes is respected and that of Dionysius execrated.

It will be seen, by referring to fig. 1, that the auricle is set upon the end of a cartilaginous tube, (2) which terminates in a mass of convoluted bones (3) which constitute the organ of hearing. The position of the auricle, in relation to this canal, causes blows upon the ear to be very dangerous to the integrity of the organ. A careless blow upon the ear of a child by a parent or a teacher has often proved a cause of subsequent deafness throughout a whole life.

If the reader will at this moment press with his finger upon that little prominence which stands sentinel on the lower side of the entrance to the canal opposite the auricle he will perceive that pain is produced. Let him increase that pressure, or violently thrust his finger into the entrance to the canal, and he will perceive that the pain is increased, and that it will continue some moments, perhaps a quarter or half an hour. This is an extremely sensitive spot. Nature has taught us instinctively to guard it. If danger threatens a blow, or

a missile is seen about to strike, the hand will be so placed as to shield this weak spot. Just in front of the ear the skull is very thin. In no other part of the head is it so unprotected.

The external ear, the canal and its appendages, are not treated by the public with the consideration and respect which they deserve. Many cases of deafness may be traced to neglect, which a little timely warning may prevent. We shall say more on this point when we next consider the canal of the ear which terminates in the drum.

THE CANAL.

This is seen tolerably well in fig. 2. In order to show it more perfectly the engraving should be greatly magnified. It is, however, shown in this diagram much larger than in nature.

Fig. 2.



In the above diagram will be observed the auricle, which we have been considering, at A; the canal E, leading to the drum C, F, indicates the place of the eustachian tube, which communicates with the mouth and nose, and through which air passes into the internal or middle ear. It is through this tube that tricky boys sometimes amuse themselves by drawing smoke into the mouth and expelling it by the ears.

A congregation will be observed with mouths open if they wish to hear very well, because the vibrations of air are improved by ready transmission through this canal. Gunners prevent rupture of the drum by opening the mouth as they fire their pieces. In this diagram the bony case of the ear is represented as sawn asunder. D and B mark the bony projection, which the reader may find if he will put his finger behind and beneath the auricle that graces the side of his head. It is with this canal, about one inch in length, that we shall have most to say of a practical nature. It is just here that diseases may oftenest be relieved, and it is to this most sensitive spot that the most pernicious local remedies are constantly applied, to the fatal injury of the organ of hearing.

The canal of the ear is crooked, more so than either diagram represents. It bends downward, and is only straightened by lifting the auricle up. This may be done by seizing it at the top and gently drawing it up. It is studded with hairs, to prevent the introduction of insects and dust, and is supplied with a very peculiar secretion called wax, for the want of a name, and because it in some degree resembles wax when in a healthy condition. When the hearing is perfect we have little regard for the organ. God, in his beneficent wisdom, has so ordered that it does not require any care to secure the due performance of its functions. Hearing is very frequently impaired, and that permanently, by sheer unmitigated carelessness. A little dust, or any slightly irritating cause, will produce an itching in the entrance to this canal which invites interference. The little finger is introduced as far as possible, and by a violent shake of the hand injury is produced. A roll of paper, the end of the spectacle frame, a pencil, a pin, an ear pick, or some other instrument of mischief, is introduced as carelessly as if this hole was a very unimportant orifice lined with insensible material, and leading to no important organ. The truth is, that this passage is connected with the most important organs. It is lined by the most delicate membrane (though not the most irritable) in the body, and when diseased none more obstinate in the endeavor to heal. This canal leads to the organ of hearing, and very near to the brain. Only a wall, no thicker than paper, separates the inner ear from that vital organ. It is when diseased that the greatest injury is produced

by interference. Even respectable physicians suggest the most improper applications. Those physicians who are familiar with the diseases of the ear are careful in the introduction of the speculum, (a tube through which the ear is examined;) and the syringe, if regarded necessary, is inserted with great care, else the delicate membrane of the canal should possibly be abraded. When applied to in cases where insects, beans, beads, or other foreign bodies have become lodged in the canal, we are very careful in the use of instruments, preferring the syringe and the stream of water, which, while it usually dislodges the foreign body, does no possible harm.

Almost everybody knows something good for "earache," and is ready to suggest his panacea. Almost every week we hear of some new ear application. The list of these which have been recommended would fill two pages of this journal. Those now often suggested by medical men even and others would fill a page, while really *nothing is safe except some bland, pure oleaginous substance*, and nothing should be introduced into the ear without competent advice. Reference to our popular work on this subject, chapter iii, on Hearing,* will surprise the reader with regard to the reckless manner in which the ear has been treated from the earliest times. It is common even to this day to apply *laudanum*, (the worst of all,) onions, fat pork, bacon, boiled figs, poultices, and cotton wool. Almost every day we hear of some new domestic application to the ear. Formerly the essential oils, liniments, even the tincture of Spanish flies, turpentine, crocote, and almost everything else, was poured into the ear, as if it was intended to give the patient no possible chance of recovery. Friends did the work of him who

"Stole

With juice of curdled habern in a vial,
And in the porches of the ear did pour
The leperous distillment;"

and, nowadays, friends do the deaf irreparable injury. If we must put caustic substances or spirituous applications into our own eye or ear, we should very much prefer to put them into the former, because the lining membrane has more recuperative power, and will sooner recover from violence inflicted. This

* "Sight and Hearing: How Preserved and how Lost."

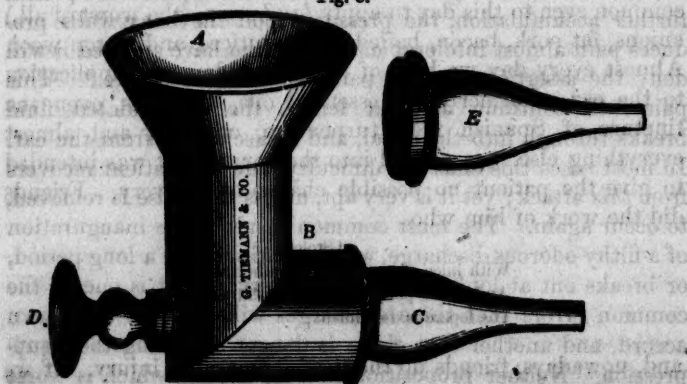
canal, for the reason suggested, cannot be accurately examined without an instrument for the purpose. Many have been devised, both for daylight and for artificial light. In order to give the popular reader an idea of the method of examining the canal, we give below a diagram of an instrument made at the suggestion of the author by an ingenious instrument-maker.*

EARACHE.

The affection commonly known as "earache" has its seat in this canal. It must have frequently excited surprise that the pain should be so intense and obstinate, and that the discharge should be so great. On referring to fig. 2, it will be seen that the dark broad line extending from E to C, which represents the canal, is lined on either side by small oval white spots. These indicate the glands, which secrete the waxy substance with which the canal is lubricated, and by which it is kept in proper condition for the performance of its functions.

* George Tiemann & Co., the manufacturers, have given it the name of "Dr. Clark's Reflecting Otoscope." It is provided with a steel mirror and a lens, by which the magnifying power of a lens is combined with a highly-polished reflector. By its aid the whole of the canal and the drum, across the bottom of which it is stretched, are brought into full view.

Fig. 3.



A represents the part exposed to the sunlight, while E and C are different sized specula which are introduced into the ear. The lens and mirror are concealed within the case opposite the point B. The eye is applied at D when it is desired to make an examination by its aid. The ordinary speculum is merely a conical tube, of which there are different sizes, adapted to different patients, according to the size of the canal of the ear of the patient.

Exposure to a draft, or while bathing, or a sudden cold contracted in some way, produces at first a slight pain in the side of the head. In very many cases the teeth seem to be involved, and about the whole of one side of the head there is a feeling of great discomfort. Somebody recommends cotton wool with laudanum dropped upon it. Immediately the canal is duly *stuffed*, and various medicaments are poured in, the stuffing serving the purpose of preventing its exit. The patient becomes worse. He lies awake all night; the ear is poulticed and steamed, and the patient is drugged until suddenly a discharge appears, and if the plug is removed it runs out, and the patient is relieved of the pain. In some cases the ear soon returns to its normal condition. In many others, especially in children, a permanent discharge is set up, which, without proper treatment, continues for years, to the ultimate destruction of the organ of hearing, and resulting sometimes in fatal disorders of the brain. The canal of which we are speaking is formed by bone, and these glands are encased in bony cavities. When they take on inflammation, and while pus is abundantly secreted, there is no chance for its exit. At length the accumulation is so great that the cavities are completely filled, and there being no soft spots to distend, and thus permit further accumulation, the pressure upon the bony walls produces pain almost intolerable. None who have suffered it will deny the assertion that no pain can be more severe.* This pain will continue until at length the accumulated fluid breaks through into the canal, and is discharged from the ear. In most cases this ends the difficulty, and the patient recovers from *this* attack; yet it is very apt, unless the cause is removed, to occur again. The most common result is the inauguration of a filthy odorous discharge, which continues for a long period, or breaks out at longer or shorter intervals. It is one of the common errors that these discharges will cease of their own accord, and another that there is danger attending their suppression. Neither proposition is true, or that, which is worse than all, that it is safe to permit its continuance.

* If a small spot on a linen cambric handkerchief is moistened with chloroform and applied in front of the ear, and the head covered thickly with flannel, the paroxysms of pain will be greatly mitigated, and frequently wholly relieved. The relief is usually, but not always, temporary.

DOMESTIC MANAGEMENT OF DISEASES OF THE EAR.

It is not strange that an impression should gain currency that it is dangerous to meddle with the ear in a condition of disease. It is true, that of the remedies usually resorted to scarcely any are proper. In relation to the ear there is less common sense employed by the public than concerning any thing else. The course usually pursued is thus stated in the book before referred to.* Inflammation, accompanied with catarrh, is a frequent disease in early life. One is said to have a "cold in the head;" there is a singing or buzzing in the ears, and partial deafness; upon coughing, sneezing, or blowing the nose there is a feeling as if something "cracked or gave way in the head." These attacks are frequent among children while attending school, in consequence, probably, in part, at least, of the alternations of heat and cold, produced by rapidly passing from the heated atmosphere of the school-room into the colder air of out-doors. If the habit and antecedents are scrofulous the result is often very serious, and the foundation is laid for deafness during all future years. The deafness thus originating is often attributed to inattention, and the time is allowed to pass by when it could have been treated advantageously. The friends of the patient excuse themselves by saying, "We thought it was only a cold, and it would not signify." This form of disease usually occurs between the ages of five and fifteen years. It is most common among the light-haired, fair-skinned, and blue-eyed children. There is little pain; perhaps the only prominent symptom is deafness.

DISCHARGES.

Adults are frequently attacked in the same manner, especially during the prevalence of epidemic influenza. These cases also result sometimes in permanent deafness if unrelieved. This condition of things may result in a discharge from the ear. It is very likely now to become the prominent, if not the only symptom of disease of the organ of hearing. If it continues it is because of a scrofulous habit in the patient or shameful neglect on the part of the parents or friends. It may run on till middle life, gradually, but surely, extinguishing

* "Sight and Hearing: How Preserved, and how Lost."

every hope of hearing. The discharge, if set up in the adult, is not likely to be of long standing, and if easily treated is easily cured. If we were to build a hospital for the deaf we should have inserted in a deeply engraved stone tablet, set plainly in the front wall, that all should see and read it, *Obsta Principiis.*

It may as well be said right here as well as any where else, with regard to the diseases of hearing, that in almost every case there was a time when it was curable, and this time is generally ascertainable. *No affection of the ear is unimportant, because the most serious deafness occurs sometimes with very little to observe.* It is easy to cure at first, difficult afterward, and frequently impossible at a little later period. To return from the history of a case from which we digressed. The discharge sometimes begins with no pain. In the case of the child, frequently the first indication is a soil upon the pillow-case. The adult frequently discovers, by the accidental introduction of the finger, or the end of a pocket-handkerchief, that there is a slight degree of moisture.

Perhaps an unpleasant smell is perceived, and the hearing, if the watch* is applied, would be found to be impaired. The ear is now crammed with cotton wool "to keep the cold out," and the disease progresses unnoticed and unremedied. If deafness is perceived, it is said by some one, "It is very dangerous to meddle with the ear;" by another, "it will wear off;" and by a third, "it will not do to stop the discharge." While the patient gives ear to this varied advice, confident because ignorant, precious time is passing, and at length, if proper treatment is resorted to, only partial hearing can be recovered.

We dismiss the subject of discharges from the ear with a quotation from the work before referred to:

Notwithstanding, the disease usually does continue, sometimes for a considerable period, without much increase or diminution of the discharge; but frequently it increases, becomes thick and ropy, of a yellow color, sometimes little and sometimes much; at length it becomes thin, sometimes white and flaky, saturating the pillow at night, emitting a fetid smell, and the ear presenting a disgusting appearance. The disease in some cases extends itself to the

* The perfect hearing ear should appreciate the tick of a good lever watch at the distance of about thirty-six inches.

intricate bony structure of the ear, destroying the organ, producing incurable deafness of course, and is sometimes succeeded by paralysis of that side, with a sinking of the general health. In some cases disease of the brain supervenes, terminating the life of the patient. All these may result from what is regarded as only a slight running from the ear. It is a standing wonder how sensible people can pass along through life with such a loathsome disease about them. It would be supposed that the unpleasant smell, if there was not much ringing or deafness, and the disease did not make sensible progress, would induce resort to means of cure. Many endeavor to conceal the affection, and others permit foolish prejudices to prevent their seeking competent advice. As has been before said, a scrofulous constitution usually furnishes the exciting cause of discharges from the ear. They frequently occur after scarlet fever, measles, small-pox; or, indeed, fevers of any description, or long sicknesses may produce it. In infancy, over-feeding, or insufficient diet, or the introduction of foreign bodies into the ear, or improper use of the syringe, or ear-pick, may prove exciting causes. Cold bathing is a frequent cause of this disease. It seems frequently to date from some plunge made into the river during the boyhood of the patient. In all these cases, when left to "outgrow it," the expectation is sometimes realized, but often with total loss of hearing on the side affected. *There is no more difficulty in arresting these discharges and effecting a cure than in relieving any other curable disease.* One of the greatest difficulties, however, is the popular prejudices which it is necessary to encounter. This disease is not always curable, and the cure is always tedious, and sometimes difficult. It requires care and attention on the part of the surgeon and the parent, and these attentions must be protracted and assiduous.—*Sight and Hearing*, p. 278.

STUFFING THE EAR.

Perhaps this is the most opportune place to enter our protest against stuffing the ears. It is not true that there is any danger of "taking cold in them." If God had intended that they should be stuffed he would have furnished a cover. The tortuous canal, the wax and hairs, together with the projecting auricle, is all the protection necessary. If nothing worse than air enters, little mischief will be produced, while the introduction of stuffing produces incalculable disorders. It irritates the delicate lining membrane of the canal. It heats the parts. It deranges the delicate glandular apparatus beneath the lining of the canal. It changes the shape of the canal. It obstructs the due performance of the functions of the canal and drum. We have seen cases in which we could introduce

the thumb, the canal had become so much enlarged; and we have removed bits of cotton which had had a lodgement for many years. This is a very old notion. In the ancient days of England it was believed that the wool from the left forefoot of a six-year-old black ram, when stuffed into the ear, had wonderful virtue. We use cotton nowadays just as causelessly, and with no more reason. We never saw a patient benefited by it, and have seen many made worse. We lately cured a case of deafness of long standing by simply removing a plug of cotton which was resting on the drum; the filaments of the cotton had united with the wax to make a hard lump.

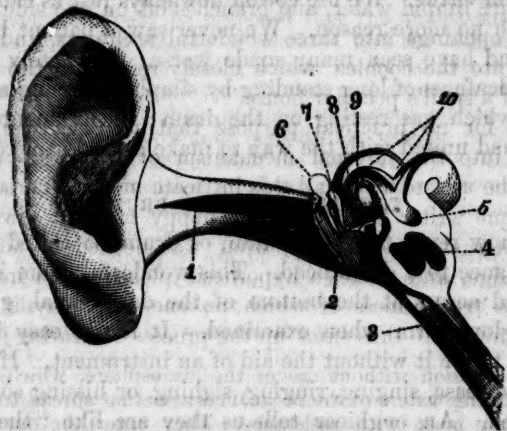
THE TYMPANUM, OR DRUM.

We now reach the tympanum, or drum, so called from its resemblance to a drum head. This wonderful drum is tightly stretched across at the bottom of the dark canal, glistening like a glow-worm when examined. It is not easy in many persons to see it without the aid of an instrument. If the subject of disease, singing, ringing, sighing, or hissing sounds are produced. An engineer tells us they are like "the exhaust steam from an engine;" and an Irish woman says, "it seems as if all the tay-kettles in Ireland were hissing in her ears;" another speaks of the buzzing of bees, and another of the ringing of bells. It seems to depend upon what sounds the patient has been familiar with in health. "Ringing in the ears" is caused by other derangements than a diseased condition of the drum, as will be seen when we reach that point. Diseases of the brain, dyspepsia, the accumulation of wax, and a variety of other causes, may produce this distressing symptom. In some cases the drum is destroyed by disease or accident. In such cases it may be artificially supplied. This was done in 1842 by Yearsley, of England, who used for this purpose a plug of cotton. Toynbee used rubber. An artificial tympanum has been prepared by the instrument maker before alluded to at our suggestion, and which he calls "Dr. Clark's Elliptical Tympanum." It differs from others in the material used, in its elliptical form and bent staff. Others have a straight staff, and are round. We have found it of great service where the drum was destroyed by scarlatina, or from any other cause.

INTERNAL EAR.

Reference to fig. 4 will enable the reader to get some idea of the internal mechanism of the ear.*

Fig. 4.



We now pass beyond unprofessional ken into regions the demonstration of which requires the anatomist's knife, and of which we know little, except by carefully observed phenomena. "We enter," in the language of another, "a round, well-stored chamber, filled with ever-renewed air, and deeply ensconced in the interior of the bones that form our temples. Safely protected without, it has a door within, and a tubular passage that leads right into the mouth, through which a current of air is ever passing into the little apartment. . . . The furniture of this little chamber consists of three mysterious bones, of oddish shape and unknown purpose. Their names resemble actual things. The hammer is closely fastened to the drum, and serves, besides other purposes, to stretch and

* EXPLANATION.—The external ear is again exhibited. No. 1 points out the canal leading to the drum; No. 2 the inner surface of the tympanum, or drum; No. 3 the eustachian tube; No. 4 the cochlea; No. 5 the vestibule; No. 6 the malleus, one of the four little bones which, together, are termed the ossicular, which hinge on to each other, and materially assist the function of hearing; No. 7 the incus, another of these little bones; No. 8 the os obiculare; No. 9 the stapes. This is named from its resemblance to a stirrup, and is the last of that little group of bones. No. 10 and the lines leading from it indicate the position of the semicircular canals.

relax it, according to the nature of the sounds it receives." This fanciful writer thus describes the innermost chamber: "The inner secret chamber is a wonderful room, deep in the very heart of our head, set in the still solitude of rocklike bone, which no ordinary knife can cut. This tiny room is filled with pure limpid water, and branches off on one side through double openings into three wonderful archways, and, on the other, into the cochlea, which closely resembles the tortuous walls of a snail's peculiar house."

It is for no practical purpose that we lead the popular reader into the internal mechanism of the ear. We little know the uses to which all this intricate mechanism is applied. The same writer has, in a most happy manner, drawn upon his imagination to supply what was needed to add to our knowledge, and makes a hypothesis pleasing and interesting, and the truthfulness of which no one can deny if they do not admit. He thus sums up the process of hearing:

A concussion without moves the atmosphere, which rises and falls, like the waters of the ocean, in waves that spread to all sides, until they meet with resistance. They enter the outward ear, pass through the outward channel, and strike against the first door, the drum. This delicate curtain moves under the pressure, and sets the three tiny bones in motion.

The hammer pushes the anvil, the anvil pushes the stirrup, and the stirrup, pressing with its lower end upon the closed door of the innermost chamber, communicates thus the commotion to the water that fills the labyrinth. The liquid, rising in miniature waves, which still correspond, it is said, with amazing accuracy to the airy waves without, touches, as it rises and falls, the delicate ends of the nerves, and this simple mechanical contact, spiritualized at the instant in which it passes from the nerves to the mind, is changed from a silent, lifeless undulation of air into a living, sounding impression.

It is only very recently that there has been made an attempt to imitate the internal mechanism of the ear. The essay of the ancient tyrant, Dionysius, did not extend beyond the external appendages of the organ. A patient German, Mr. Reiss, of Fredericksdorp, near Frankfort-on-the-Maine, has produced a machine so representing the internal structure as to reproduce sounds. Words have not yet been articulated, but Professor Bottingen believes that such a result will be attained.

CAUSES OF DEAFNESS.

The mysterious transmitted cause inherited from the parent, or perhaps farther back, or from some collateral line of antecedent ancestry, is the most common, and the most difficult to obviate.

Scrofulous antecedents intensify, and scrofulous disorder produces diseases of the ear, especially in childhood, from the time of cutting teeth up to "the teens," and beyond.

The exciting causes for the most part are THREE. CONCUSSION, as by *blows, falls*, sharp and loud *noises*, which were *unexpected* by the patient. THE APPLICATION OF COLD. *Cold blasts, currents of air, sleeping on the ground*. As "examining surgeon for applicants for pension," these cases often come under our observation; incautious *bathing*, especially diving. POISONS are of two kinds, one constitutional, and the other local. Of the first class the most common are the results of fevers, generally the irruptive, as scarlatina, measles, small-pox, or typhus, rheumatic or bilious fevers. Gout, or exhaustive disease of any kind, mental excitements, general bodily debility, over-exertion, want of sleep, all are among the constitutional causes. Some of this class of cases are much aggravated by the habitual use of coffee and tea. Of the local morbid influences the most prominent is the introduction of foreign bodies into the ear, such as tinctures, irritating injections, cotton, wool, or the accumulation of wax as the consequence of diseased action. This last cause is not to be obviated by the ear-shovel. *The ear never needs "cleaning out."*

RINGING IN THE EARS.

This distressing symptom is present in very many affections of the ear. If the case is recent it indicates inflammation or congestion in some degree. If otherwise, it may be an aberration of function in consequence of derangement of the nervous apparatus connected with this intricate organ. It has been before alluded to as a symptom. It is the most distressing of the group of symptoms that annoy the afflicted with deafness. If recent it is never unimportant, and advice should be sought. It may be a symptom of brain derangement; if so remedies will avail nothing, unless directed by a well-educated medical adviser.

It may be only one of the protean indications of dyspepsia. If this paper falls in the hands of one who has ringing in the ears, with some pain or pressure about the ear, an application of croton oil, used *very carefully*, behind the ear, often enough to maintain a crop of pimples on a spot the size of a dime for a week, will often dispose of the trouble. External applications *only are safe* without advice. *It is not safe to put anything into the ear* unless directed by competent authority. In a word, keep away from an open window when it is colder outside than in; and when the ears are diseased *hands off*, and beware of unprofessional advisers. "Everybody" knows "something good," and by the time everybody is tried the *hearing is gone*.

QUACKERY.

The delicacy and intricacy of the ear, the obscurity of most of its disorders, and the hopeless character of many of the ailments to which it is subject, has made it a favorite subject for medical charlatanry and imposture for many years and in many cities. Persons who are deaf are credulous beyond belief. A very little tact and much rascality are only necessary to set up one of those pretended advertising ear doctors who practice wickedly upon the credulity of the deaf. They excite hopes and expectations which they know cannot be realized, and having secured a good fee by lying certificates, the duped patient is deceived. There are various ways in which a patient may be benefited for the time being, and may be made to *believe* that he is improving. Respectable men will not resort to any of these tricks, nor declare that a hopeless case is curable.

On this subject an able author well says:

If anybody should venture to offer to the public an arcanum, a few drops of which, poured into a watch, would repair the broken wheel or the rusty chain, regulate its accuracy, and restore it to first perfection, would he not be received with sneers and scoffs, and reproached with a desire to insult our common sense? And yet we have seen, but of late, grave, honored physicians who proclaimed aloud that they possessed the secret of a powder, or an oil, or a little tube to be put into the ears, or a magnet suspended behind it, that would cure, without doubt, all possible ills to which the ear is heir? Nothing but a melancholy indifference to the wonder of our own body, "made after His image," could produce such errors and make us endure such announcements. We forget

that "the hearing ear and the seeing eye, the Lord hath made even both of them."

VAPORIZATION.

The introduction of various vapors into the ear by means of showy, bright, shining metal instruments is only a method of conspicuously doing mischief. If this was the proper place, we could furnish many examples proving that irreparable injury has been done by this means. It is the resort of quacks, who, having received a fee in advance, feel obliged to do something when nothing should be done. The regular profession have long since abandoned this treatment as dangerous. In this way the quack very often robs the patient of the little hearing that he has, which to him is very far more precious than the gold filched from him. Discredit is also thrown upon all sorts of treatment for diseases of the ear. The discriminating physician will guard with great care the hearing faculty that remains, and will never risk anything in the hope of increasing it.

ADAPTATION OF THE EAR TO MUSIC.

Beethoven says that "music is the mediator between the essential and spiritual life." There is a surprising difference between us with regard to the appreciation of musical sounds. While Geotry danced when a child to the sounds of falling water, and Mozart, when three years of age, smiled to the harmony of the vibrations of the clavichord when touched by his infant fingers, many persons never gain an appreciation of musical sounds. Many belong to the class of whom Byron says,

"In fact, he has no singing education;
An ignorant, noteless, timeless, tuneless fellow."

This subject, if entered upon, would lead us far beyond the limits proper in such a paper as this. We apprehend that the musical ear, after all, depends most materially upon the qualities of the mind. We believe that this wonderful faculty has less to do with the material ear than many suppose. Music, like poetry, painting, sculpture, oratory, and ventriloquism, is an unexplainable direct gift of God.* An accomplished

* A recent number of the *Atlantic Monthly* contains an extraordinary account of "BLIND TOM," a black, blind, idiotic slave, who in very childhood climbed on the music stool and played the most difficult compositions that he had heard, to the astonishment of all. His master, after its discovery, exhibited him with great profit.

musical composer is able to form in his mind, without the aid of any instrument, the whole plan and detail of a complicated piece of harmony before he writes a note of it. In his mind's eye he sees the whole score. In his mind's ear he hears the full effect which the piece would produce if performed. Beethoven composed his latest work *when for years he had been perfectly deaf*. Of many of his best works he never *heard a single note*. No further proof is necessary to illustrate the proposition that the mind is mainly concerned in the performance of the ear. In conclusion, in order to the full consideration of the subject, it seems necessary to say something of the subject of

MUTEISM.

Considering the very intricate structure of the ear, it can be no cause of wonder that it should be often fatally imperfect. Muteism may result from some defect in the brain, from congenital or accidental deficiency in the ears, or want of due power in the organs of speech, or the nerve power which is necessary to enable the ears to appreciate sounds. By far the most common cause is deafness congenital, or acquired in early life. The loss of speech is a consequence, for speech is an imitative art, and is regulated by the sound of the voice. It was formerly attributed to defect in the tongue, but that the fault is in the ear is now an established fact. It is probable that the world contains one million of deaf mutes, a very small part of which enjoys the benefit of education. The distribution of deaf mutes throughout the world is very unequal. Other constitutional ailments are common where these cases are the most numerous. In Switzerland it is most common in those valleys where Cretinism most abounds.

It is difficult, often impossible, in cases of congenital muteism to determine which is in fault, the ear or the brain. A little reflection will satisfy all that we are largely dependent upon the ear for the power of definite utterance. An eloquent author remarks: "We see that speech—so simple, and beautiful, and powerful, by which the poets and historians of Greece, with the peerless language of Helen, roused their countrymen at the Olympic Games; by which Demosthenes ruled the Areopagus and Cicero the bar of ancient Rome; by which Fletcher and Massillon thrilled the cathedrals of France, and

Chatham and Fox the Senate-house of England—although apparently so easy, and as if natural to man, is, when viewed physiologically, a very complicated art, requiring, on the part of the human being, that peculiar power so significantly alluded to by Anacreon as the privilege of voice-dividing men;" while, for the display of this power, the harmonious combination of a series of curious movements, performed by equally curious mechanism, is at all times essentially necessary.

APPARATUSES TO AID THE DEAF.

If any one desires to hear an indistinct sound he instinctively places his half-closed palm edgewise behind the auricle. All contrivances which are of any value are merely a modification of the additional auricle thus improvised.

Instruments are made of tin, ivory, shell, rubber, gold, German silver, platina, Molucca wood, etc., for this purpose. Their use dates back into the misty past beyond the reach of inquiry. Very much ingenuity has been employed in the endeavor to supply aid to the deaf, and to strengthen exhausted or diseased nervous structure.

SILVER TUBES.

Are found in the instrument stores which have a useful look, but are a worthless contrivance. They are intended to straighten the canal and to open it more fully, so as to permit the sounds to enter. If all is right at the other end of the canal the passage requires no such attention. It may be possible that a case of occlusion might be benefited, but such a case would not oftener occur than once in a century.

ORDINARY EAR-TRUMPET.

Fig. 5.



Fig. 5 exhibits the ordinary ear-trumpet, that which will probably never be superseded, and which forms the basis of

all others.* Its only objection is its unsightliness. It ought to be generally understood that the best instrument, the one that most aids the deaf, is and *must be large*, and of necessity conspicuous. The unsightly, so called, trumpet (only because it resembles a trumpet in appearance) is the only instrument that will enable the very deaf to hear conversation in an apartment, or gather the sounds from several voices at the same time.

Fig. 6.



The above figure will exhibit a modification of the trumpet; a little less unsightly, and probably a little less excellent with regard to the aid afforded. The conversation tube will accomplish the same purpose in communicating with a single individual.

The deaf are very sensitive with regard to their infirmity. They shrink from exposing it to all passers-by, as do those who carry with them in the streets and the place of assembly the large open-mouth "trumpet."

Various methods have been employed to furnish the same relief without the objection just stated, and with some degree of success, especially in regard to those who are not very deaf. This very "trumpet" is so modified as to be portable, and not conspicuous when not in use. It is shown in fig. 7.†

Fig. 7.



This instrument when in use is practically the same as that shown in figure 5, although necessarily smaller in size. When not used it folds so small that it may be put into the pocket or into a lady's reticule. It is called the "telescope trumpet."

* This engraving and the next, as well as the "auricles," (fig. 2,) was furnished by Mr. H. HINKERMAN, of New York.

† Furnished by Tiemann & Co.

because it is composed of concentric rings, which are beveled in such manner as to fall together if loosened, and when extended fasten themselves readily, forming as complete a trumpet as that represented in fig. 5.

This is a very useful instrument. The principle upon which this is made was suggested to us by the editor of this Journal, before it was known to him or to the author, that it had been before presented to the public. We are indebted also to him for the first suggestion which resulted in the instrument that we next introduce to our readers. This was made under our direction by Tiemann & Co., and they call it

DR. CLARK'S TRUMPET-CANE.

Fig. 8.



It is a combination of the cane, ear-trumpet, and conversation-tube. The diagram (fig. 8) exhibits the instrument in the right-hand figure as a neat, genteel walking-cane, with a somewhat clumsy hand-piece, still easily grasped by a hand of some size. The left-hand figure exhibits an ear-trumpet, the cover being readily removed from the bell-shaped extremity by merely touching a spring, while from near the bottom of the cane a spring throws out an ivory ear-piece, which the patient readily applies to the ear.

When so applied, by merely extending the instrument in the manner of holding a long pipe, the very best conversation-tube is furnished. Sound, like light, travels best in straight lines. The necessary convolutions of the ordinary conversation-tube make it less excellent for that purpose than this instrument, as well as very much less convenient.

This trumpet is changed back to a cane in a single second. It must be, we think, that it supplies an important want.

The following engraving exhibits another of the many contrivances to make the deaf hear by mechanical means. This is also furnished by Hiernstien.* It is, as are all the others, a

* Persons from a distance may confidently order ear-trumpets of H. HIERNSTIEN, and GEORGE TIEMANN & Co., of New York, also of BENJAMIN PIKE & SON, of New

Fig. 9.



modification of the instrument represented by figure 5. It consists of two small artificial auricles, which answer about the purpose of both hands placed behind the ear in the manner before suggested. They dress under the hair, so that ladies can perfectly conceal them, as well as men who wear very long hair. In cases where the deafness is not very considerable they answer a good purpose.

THE ADAPTATION OF THE TRUMPET TO DISTANT SOUNDS.

The instrument which we have described is further modified so as to gather sounds to be conveyed to a distance. Mr. D. D. Stelle, a Jerseyman, has patented a method of applying the instrument so as to enable the deaf to hear in a public audience-room. He calls it "The Phonophorus." It consists merely of a gigantic ear-trumpet, placed behind the desk or pulpit in such a manner that its open mouth looks upward, presenting the appearance of a large tin kettle. It is covered by a grating, which answers the purpose of a desk-board. The sound of the speaker's voice falls upon the desk, and entering the huge auricle is conveyed away, and is communicated under the floor in exactly the manner that sound is transmitted in conversation-tubes to the very pews, where, amid the upholstery, is artfully hidden away the terminal end, adjusted so as to be readily applied to the ear of the deaf hearer, putting him in communication with the speaker. We have seen it applied to chairs and tables, and see no reason why it might not be as well adapted to any other piece of furniture. Of course, sounds once collected can be made to travel considerable distances. Of this we have many familiar examples. The reason that some rooms are "whispering galleries," and convey sounds York; or M'ALLISTER BROTHERS, of Philadelphia, both of whom have long enjoyed an inherited reputation in all that relates to aids to the eye-sight. They have not forgotten that men also have ears.

readily, is because they are really immense auricles. That we cannot so construct all apartments is because the principles of acoustics are even now but little understood. Just here is an opportunity for some Sir Isaac Newton, yet to be born, to gain immortality. Indeed, there is abundant room for many Newtons still, before we have exhausted any branch of science.

METHOD OF SPEAKING TO THE DEAF.

There is no little art in properly conversing with deaf persons in order to be heard easily. Most persons speak to the deaf in a quick, sharp tone on a high key. This is the very worst method possible. Persons not totally deaf hear a large part of the sentence. It is the lower cadences, as the voice is dropped at the comma or period, with an unaccented word or syllable, which is the part unheard; that being missed the deaf person asks a repetition. If the reply is made in a louder tone, on a higher key, enforcing the emphatic words, (which he heard distinctly before,) and slurring over the same cadences, he is as badly off as ever. Just the parts he *heard* you have screamed quickly and vociferously, and the parts he *did not hear* you muttered again.

Distance and distinctness of voice make a very great difference. Many persons can hear perfectly well an utterance from a few inches, which is totally unintelligible one or two yards distant. They can also easily hear utterances made directly toward them, which they lose entirely if you avert your face. The more direct the lines of sound toward the ear the more easy is it for the deaf auditor to understand.

DUTIES OF THE DEAF.

If the friends of the deaf are bound to be kind and forbearing, so ought the deaf themselves to exercise patience and forbearance. They should cultivate an unsuspecting disposition and a kindness of manner, the more because these virtues are with difficulty cultivated by the deaf, who live in a world of silence and solitude, which is always distressing.

The deaf should not permit undue sensitiveness to induce them to postpone the use of the trumpet, in some form, after it has been found difficult to communicate.

ART. VII.—EQUATION OF PROBATIONAL ADVANTAGES.

OF the three great generic difficulties of Arminianism, enumerated by Dr. Hill in his theology, the first is drawn from the fact that a large share of mankind never having heard of Christ are, even by Arminian concession, excluded from the means, and so from the possible attainment of salvation through him. After all your efforts to maintain the freedom of the human will, (such is in effect his argument,) and your rejection of the justice of condemnation without a previous power to attain salvation, men are, by a sort of historical reprobation, damned without ever having possessed the power of being saved. Anticalvinian writers early appreciated this difficulty and furnished their answers. Perhaps the ablest and fullest discussion, on the Arminian side, is the treatise of Curcellæus, *De Necessitate Cognitionis Christi ad Salutem*, written in reply to Maresius, who took the high Calvinian ground of the universal damnation of all not possessing actual faith in Christ. Our early Arminian-Wesleyan theologians have given the subject a few clear but incidental touches; but the spirit of our times requires, perhaps, a renewed and more elaborate elucidation.

Other than Arminian theologians have advocated explanatory theories. One class has adopted the theory of restorationism, by which penalty is graduated to the guilt by the *length* as well as the *degree* of infliction. Others, as Müller in his *Doctrine of Sin*, conceiving that our Protestant eschatology is too stern, have preferred a theory, not of purgatory precisely, but of a means of knowledge and repentance in the intermediate state for those who are excluded therefrom during life. A third class embraces the doctrine of annihilationism, according to which, all who fail to fulfill the conditions of a real probation simply relapse into the non-existence from which they were brought by human birth. Could either one of these theories be proved it would obviate the Calvinian argument. It is our present purpose neither to refute their claims nor to adopt their method of solution.

We may in the first place remark that Dr. Hill's argument

is a most dangerous weapon for Calvinism, since it involves a complete admission of the accuracy and justice of one of the strongest objections against that system. His argument clearly avows a reprobation in which there has never been in the subject any power to attain salvation. After all the Calvinian talk of the *freedom* of the human will, *damnation is confessedly accorded without the slightest freedom in the will to escape it.* For if men are historically reprobated by absolute exclusion from all knowledge of Christ, how is salvation ever in reach of their free-will?

Arminianism is not required to affirm an absolute and precise equality of privileges and means of salvation to all the race. What she does affirm is, that justice is done in every individual case. We may perhaps express the true ground in the following brief statement:

Although there is not a perfect equation of the means and advantages among all mankind, yet it may be affirmed that *no man is ever condemned to everlasting death who has not enjoyed FULL MEANS and OPPORTUNITY for salvation, and has willfully rejected them by persevering in a course of conscious sin.* The inequalities of advantage for salvation are in a great degree obviated by the fact that *the amount of advantage is an important element in the graduation of penalty and reward.* Such may be the proportion of moral demand for higher excellence, and such the liability to deeper penalty for misimprovement, that classes of mankind favored with higher means are perhaps on a wise calculation at a level with the apparently less privileged. Or conversely, the parts of mankind possessed of inferior means may be so compensated by proportionate allowances that they may be on an actual level of advantage with their apparently more favored fellows.

Without the limits of the proper Christian dispensation but two others require consideration, namely, first, what we will call the *Infantile Irresponsible, or Undeveloped DISPENSATION*, embracing all minds not developed to the conditions of a moral accountability; and second, the *Heathen DISPENSATION*, embracing all excluded from all possible knowledge of Christianity.

I. A large mass, if not a majority of mankind, are said hitherto to have *died in INFANCY*, including under that description all who do not attain a responsible age. This dis-

pensation then is, perhaps, scarce less populous than all the others inclusive. This is a most mysterious point in the divine administration, of which it is no part of our present purpose to attempt an explanation, that in a world of probation, so large a proportion should be abortive as subjects of probation. Nevertheless up to a responsible age the manifestations of sinful nature, the sinful thoughts and actions, subject not the being to penal retribution.

But, irrespective of age, is there not a large class of mankind whose moral and intellectual nature has never attained a development to the level of responsibility? The reflections of thinkers on this subject have, it may be, rested too much on the point of *mere age*. If there are millions who die before arriving at the normal responsible *age*, there are other millions who never at any age arrive at a more responsible mental development than the infant. Under this head we should not perhaps include idiots alone. But is there not within the bounds and perhaps in the center of Christendom itself a countless class, accurately gauged by the eye of Omniscience alone, whose minds are as little expanded, and as little qualified, intellectually or morally, for the responsibilities of probation, if not as the idiot, certainly as the child? As our minds are liable to be influenced by individual chronology in the matter of responsible development, "so we are apt to limit the heathen dispensation by geographical limits alone. But within the bosom of Christendom there is an immense class adult in years but apparently entitled to the moral immunity of infancy; geographically Christian, but with as little access to a true Christianity as the most distant heathenism—Heathendom in Christendom. Excluded perhaps by invincible barriers from any possible knowledge of the truth as a very idiot, unwarned and unconscious that there is any truth to be sought, they seem incapable of being held to a just penal responsibility. In the dregs of our large cities, it is impossible to say what numbers there are whom we hardly can decide whether they are to be assigned to the infant and idiot dispensation or to Heathendom. To decide this in most living individual cases would require an Omniscient knowledge of their interior man and entire spiritual history. Each single living problem must stand unsolved. Each man is, in a degree, by himself a dispensation. But what is the ultimate destiny?

Precisely the same, we reply, with that of the infant. The creeds which teach infant damnation should make a clean sweep of the whole; while in our view they are all on the same basis of common redemption. The infant is in the kingdom of God with a character perhaps correspondent to regeneration in the adult. The irresponsible adult, however incruited in irresponsible sins, is redeemed by an unknown Saviour. Both alike may be least in the kingdom of heaven; neither can, by the law of moral equation, be excluded from it.

II. But geographically distant from Christian lands, in a real HEATHENDOM, there are those who never heard of Christ, in regard to whom the question arises, What are their advantages for attaining eternal life? To attempt deciding this peremptorily in the individual instances as they occur in experience would be assuming the prerogative of Omniscience. But the general principles of a just responsibility may perhaps be proximately ascertained.

We assume the headship of Christ over the human race, placing on the basis of his atonement all mankind under a regimen of just and merciful probation, suited to the present nature and state of our humanity, cognizing all the shades of human life, circumstances, and character, and adjusting with absolute accuracy the retribution of reward or penalty to the case. We assume the universality of the atonement, and that millions may be saved by its means who never heard the name of the Propitiator. We assume the universality of the dispensation of the Spirit. We assume the universal possession of the faculties of reason inferring a Creator from the creation, a conscience furnishing the dictates of right and wrong. The reason may not reveal a Creator in the fullness of his attributes, nor even prevent the worship of a God through finite symbols and images, which the Scriptures, given for the very purpose of maintaining the pure idea of the Deity, prohibit as *idolatry*, under severest penalty, especially to the chosen race, whose special mission was, the preservation of the pure idea for the development of future ages. The conscience may not furnish an absolutely accurate code of ethics; but it furnishes principles which are *relatively to the individual* right, and safe in the eye of God *for him* to follow. If under the guidance of that reason he follows the dictates of that conscience, the

man, though absolutely wrong on many points, will under our gracious dispensation be right so far as responsibility and future destiny are concerned. Such a man will act under many a sad delusion and commit many things intrinsically wrong; but the saving fact is that he acts with a *purpose* which *wants but the light of truth* in order to his being truly right. In such a case, though there is not the reality of Christian faith and righteousness, yet there are TWO THINGS, namely, what we will call the SPIRIT OF FAITH and the PURPOSE OF RIGHTEOUSNESS. Where *these two* exist in the man, under any dispensation, *he is justified through the atonement and accepted of God.*

The doctrine of the grades of future retribution adjusted to the varieties of probationary character is abundantly taught in Scripture. Scripture rule is, that we are rewarded *according to our works*. Of the blessed, we are taught that in the resurrection one star differeth from another in glory, (1 Cor. xv, 41;) that there is a greatest and a least in the kingdom of heaven, (Matt. v, 19;) that some attain an abundant entrance, (2 Peter i, 11;) and some are scarce saved, (1 Peter iv, 18.) Of the condemned we are told that he that knew his Master's will and did it not shall be beaten with many stripes; while he that knew not his Master's will, and through neglecting the law of conscience showed not the works of the law, shall be beaten with many stripes, (Luke xii, 47.) And once for all the rule is laid down, "Unto whomsoever much is given shall be much required," (Luke xii, 48.) And this rule is illustrated by the fact that in the parable of the talents (Matt. xxv, 14-30) the rewards were adjusted to the amount of improvement, and the amount of improvement proportioned to the capital furnished was completely accepted, while the reward was proportioned to both.

Our Saviour (Matt. xi, 20-24) declares that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for the cities who had witnessed his preaching and mighty works; since Sodom with such advantages would, like Nineveh, have "repented in sackcloth and ashes." From this we may infer, 1. That all people have not equal advantages for salvation; 2. That those who receive the highest advantages may nevertheless reject salvation; 3. That God may discern in the minds of those who possess inferior advantages that *spirit or*

will of faith by which in the day of their visitation they would have accepted had Christ in fullness been presented; 4. That such a disposition to faith diminishes their guilt and subtracts from their penalty; 5. That the degree of advantage, when rejected, heightens the guilt and adds a proportional segment to the amount of penalty; 6. That Sodom was not the worst city conceivable, since they had at least in some part of their history *the spirit of faith*; but not possessing the concrete *object of faith*, their faith was culpably defective, not being verified by the *purpose of righteousness*. On the contrary, in the absence of a concrete and cognizable Redeemer and Judge they renounced not only all efficient faith, but all righteousness, and gave themselves over to all uncleanness.

1. Of the SPIRIT OF FAITH it may be said that though it is not a perfect faith in Christ yet it is a faith more or less distinct, recognized by the searcher of hearts and trier of the reins, in *that of which Christ is the concrete and the embodiment*. It may be safely assumed that if the true Redeemer were presented in proper correlation to that faith at the moment of its full existence he would be cordially accepted. Hence Christ is presented to the world as a *test* to the true ring of the moral purpose. He "is set for the fall and rising again of many, that the thoughts of many hearts may be revealed." Luke ii, 34, 35. *For judgment came he into the world, that they which see not might see; and that they which see, corruptly and falsely, might be made blind.* John ix, 39. The splendid catalogue of saints enumerated in the eleventh chapter of Hebrews had at best but a dim conception of the redemptive concrete object of faith; some of them, perhaps, no conception at all. Their faith was the aspiring, heroic faith of the heart and will, whose object was truly realized and embodied in Christ. To such a faith had Christ been correlatively revealed, with the earnestness of a Nathaniel its exclamation would have been, Rabbi, thou art the son of God, thou art the King of Israel. And similarly we may suppose that a Socrates, who, according to Plato, earnestly thirsted for a divine teacher, could have rejoiced at the revealed advent to himself of this Messiah. But we do not imagine that such cases are to be found solely in those strikingly historic characters. Wherever the Gospel is not preached, as well as wherever it is preached, there are those who are not necessitatedly, but by their

own free act and state, predisposed or *ordained to eternal life*, and such *believe*. Acts xiv, 48. Of such a class God might often say to the discouraged missionary, *Be not afraid, for I have much people in this city.*

2. This *spirit of faith*, however, like the actual faith of the Gospel, must be vivified by WORKS; that is, it must be substantiated by the purpose and actuality of righteousness, exemplified by an adherence to the laws of conscience. In spirit and purpose this is to fear God and work righteousness; and in every nation such as fulfill these conditions are accepted of him. Acts x, 35. About this is meant by the phrase, "*living up to the light a man has.*"

It is often said, however, that we have no reason to suppose that there are any in heathen countries who *live up to the light they have.*

And in strict interpretation, such a statement is true of all men in all countries. By that strictness of interpretation, all Christendom, as well as all Heathendom, must, without exception, perish. The application of the same liberality of interpretation which would save the visible Church in Christendom, would save the invisible Church in Heathendom. The true principle doubtless is, that the heathen will be saved who attains that approximation to the perfect standard of his dispensation, which equals the saving approximation in the Christian dispensation. He is a saved heathen who lives as nearly up to the light he has, as does the Christian who is finally saved to the light he has.

Truly, that severity of Christian judgment, with which many judge the unfavored peoples, would leave us little hope of the Christian Church. That judgment is a sharp two-edged sword. It surveys the vices and crimes of heathen nations and communities and individuals, judges them by the moral standard of the written law, and executes summary justice without redemption. It forgets the crimes and vices of Christendom, refined indeed by civilization from some barbarian grossness, but rendered ingenious and varied by the subtle genius of an inventive age. More especially, it forgets how the Christian Church ranks not only immensely below the true ideal of a Church, but how often she is the apologist, the sanctioner, and the perpetrator of stupendous sins. What persecutions, what corruptions,

what idolatries, what oppressions, has not the Christian Church not only sanctioned, but committed. And yet that Church is the hope, the light, the conscience, and the depository of truth for the world.

For instance, we see in a certain age and section a vast body of the Christian Church engaged in the practice and defense of slaveholding; we wonder to find that in other respects they exhibit the fruits of the Spirit in rich abundance, and we ask if such men are to be peremptorily unchristianized here, and utterly damned hereafter. Certainly not. It belongs indeed to the general Christian Church, as testimony against their great sin, to place them under the ban of exclusion from Christian fellowship, and leave them to God's wise judgment. So long as their light in other respects is not darkness, so long as their religion is in its place immensely better than none at all, we admit their true Christianity, burdened indeed by a sin that dwarfs its stature and trims it of half its reward in glory.

Surely he must read the ecclesiastical and religious history of Christendom with a sad heart, if not an infidel discouragement, who cannot understand how God, under the superincumbent burden and guise of error and wrong, can recognize the body of believers in spirit, and righteous ones in purpose, who form the true invisible Church in the visible world. And the same penetrative eye that can recognize the Church in Christendom, who dimly embrace the historic Messiah in the fullness of his ill-understood offices, ought also to recognize the Church in Heathendom, who sit indeed in the valley of the shadow of death, but whose spirit of faith would embrace that Saviour in the completeness of his revelation and advent. And thus it truly is, that the missionary who goes forth into heathen lands goes, in a great degree, on a tour of discovery. He goes to *find* the men who, tried by the test of a presented Saviour, shall be found freely willing to exercise the spirit of faith and righteousness. As the philosopher, applying the magnet to a heap of sand and iron filings, finds that the metallic particles will adhere to the loadstone, while the sands lie quiet in their own inertness, so the missionary, rightly presenting the cross, shall find it to operate as a test to decide whose wills and purposes may render and prove them the true metal. He may not present the test rightly. It may not be brought into true correlation with the

soul of the heathen. Hence he may not find all the genuine objects of his search. But if the true correlation be brought about, it will generally prove true that much people will be found unconsciously waiting the desire of all nations. Such a spirit of faith, like the faith of the Christian, may be for a while entertained and then renounced. Like the receptive faith of Sodom, which would have received the living personal Christ, if presented in the plenitude of his miracles and preaching, it may be overborne and renounced, and the original possessors may plunge, voluntarily and guiltily, into all the excess of lasciviousness. Like the Jews, it may rejoice in some harbinger of the Messiah for a season.

On the other hand, the presentation of the Gospel may not only discover, but *awaken* the spirit of faith and energize a spirit of righteousness. As we have before remarked, though every man who is ultimately condemned has had his day of visitation, his chance to exercise the spirit of faith and of righteousness, and is therefore justly condemned; yet there are higher as well as lower states of advantage, and the higher state may, and doubtless often will, result in increased numbers of believers ultimately saved. Indeed, we are expressly told by our Saviour, that revelations might have been made to Sodom, in view of which Sodom would have repented. It would even appear that had the apostles, or missionaries equal to them in power, have gone to Sodom, Sodom would have been penitent. The right missionary, then, in the right place, may be the means of an indefinite increase of believers who shall be saved. The Church, thus in the right temper and position, may still affectuate through the blessing of God the conversion of the world, and the universal conversion of the world, terminating all geographical inequalities, result in the salvation of the entire mass.

But terrible enough, under any view, is not only the condition, but the guilt and the responsibility of Heathendom. Heathendom is not merely a cause, but an effect; and to a large degree, in every generation, a willful and unnecessary and consequently responsible effect of men's conscious and intentional sins. If individuals sin greatly and almost necessarily because the aggregate sins, the aggregate is sinful because the individual sins freely, responsibly, and beyond the equitable and

indulgent excuse from his condition. And that *makes heathenism*; and makes heathenism largely responsible and damnable. But for this, the true light would shine and heathenism would long since have been Christendom. And to this extent the heathen are under just sentence of eternal death.

And this accords with St. Paul's view in the first and second chapters of Romans. Those who have not the written law are not judged by the written law. They have a conscience, a law written on the heart, under the dispensation of which they are judged, as the Jews are judged under the written law. And (chap. i, 17-32) it was upon men in heathendom, who *obstruct* (so the word *hold* should be rendered) *the truth by unrighteousness*, that the wrath of God is revealed. For whereas they had, from nature and conscience, a dispensation up to which they might live and so attain the truth, they turned the truth into a lie, and so were given up "*to vile affections.*" Their responsibility arose from the fact that they "did not like to retain the knowledge of God," and that though knowing that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them. Nor is it true that, beyond the recognition of the facts that men out from under the written law are still under an ethical law, with a conscience to render it conscious, and a perception of a deity as its administrator, the apostle does not in these chapters furnish any cheering moral points in heathen character or destiny. For in chapter ii, verse 14, he clearly supposes that there are Gentiles that "do by nature the things contained in the law;" and in 15, that "they show the work of the law written in their hearts," and he accounts for the fact by averring that they are under the law and guidance of conscience.

It perfectly accords with our views of a responsible free-agency, to suppose that there are localities on earth in which, through periods of time, there is so total a moral depravation, that the spirit of faith is completely repudiated, and the entire reverse of works of righteousness is done. Besides the large number who, happily for themselves, are in the conditions of irresponsibility, every individual of the whole mass in such case is freely, responsibly, damnable guilty. But we must not argue too sweepingly from cases of such extremity. There may be, too, spots in Christendom even, where a degree of morality pre-

vails, where a professed Church exists, and a form of religion is enacted, where not a responsible soul is in a state of salvation.

Nor, we may add, must we confound *temporal moral aspects* with *eternal prospects*. For we may safely conjecture that a negro hamlet in Central Africa, however inferior in its temporal moral aspects, especially when contemplated in the light of our moral and intellectual biases, may, in its *prospects for an eternal destiny*, be superior to many an American village. That crowd of semi-barbarians, giddy with folly, addicted to vices, misguided by degrading superstitions, is composed of intrinsically noble human spirits, towering immeasurably above the most human-like animal species around them, endowed with educable reason, with illuminable conscience, and with spiritual susceptibilities, capable of being developed (as the modern religious history of Madagascar nobly shows) into a most heroic and martyr-like Christianity. Certainly, in a community like this, the Omniscient eye that could discern a predisposition to repentance in Sodom itself may recognize an abundance of the spirit of faith, and, tried too by the ethics of its dispensation, that community may follow its own conscience, and "live up to the light it has" more truly than many a New England village. And making the due allowance, as taught by the words of Christ, for its inferior advantages, its collective prospect for eternity may be far superior. For that New England village has placed before its mental view the pure New Testament ideal, and the solemn obligations of Christianity; and yet the large majority of numbers, wealth, and influence is impenitent, perhaps skeptical. And its Church, how poorly does it present that pure reality of Christianity which could win the world by its loveliness, purity, and power. Nay, how little heart for the work of shaping the world to the model of Christ, and winning it as a trophy to his cross.

Strictly of a piece with this want of heart is the want of a pure and flaming zeal in the prosecution of the *missionary enterprise*. And we develop this topic all the more fully because it at once establishes our argument, and shows that our favorable view of the heathen condition is a strong incentive rather than a damper to the missionary spirit. It is the want of that spirit, identical with the missionary spirit, which ruins the souls of that New England village. That same disposition by which that

village would* become purely Christian, heir of eternal life, is the spirit by which it would seek with all its heart and all its strength to win a world to Christ. And the specific spirit, too, of missionary enterprise, burning with intense power in the heart of that Church, would react to kindle the love and zeal requisite to gain its own community for heaven. By seeking to save others, that village would save itself.

Bold assertions in missionary speeches and sermons, that all the world without the pale of Christendom is damned in mass, never quicken the pulse of missionary zeal. On the contrary, they ever roll a cold reaction upon every feeling heart and every rational mind. Our better natures revolt, and, alas! a gush of skepticism is but too apt in consequence to rise in the public mind, especially where precise ideas in regard to the Question have not been formed and fixed. We had far better argue the missionary cause from the danger to our own salvation, from that low standard of Christianity which does not subdue the world to the righteousness of faith. We had better fix our hearts on winning every isle and continent to Christ, to secure him the crown of our entire planet.

Heathendom has her standing plea in condemnation of Christendom. She avers that Christendom, having the blessing and glory of religion, does most guiltily not only misimprove the boon, but repudiate her obligation to impart it. She charges, that Christendom, with all her advantages, is still but too heathen, forgetting her mission of blessing the families of the earth with the gift of the Gospel, while she riots in refined licentiousness, expends her treasures in splendid self-gratifications, and employs her powers, trained by the civilizing discipline of Christianity, in wars of ambition and national aggrandizements. Heathendom thus maintains that, before heaven and earth, her case is fairer, if not in its present superficial moral aspects, yet in the light of reason and the judgment of eternity. Nor are we sure—and the possibility is a motive for higher zeal in diffusing the knowledge of the Gospel of Christ—that thus far in the history of the Christian ages, so have we misimproved our higher means, that the majority of the redeemed will not have been gathered by Christ from lands where the power of his cross has never yet been proclaimed.

A greater power of missionary enterprise would, in full

accordance with our views, increase, beyond all known volume, the amount of the spirit of faith in the hamlets and territories of heathendom. The "mighty works of the Gospel" may be so presented to the Sodoms and Gomorrah's, to the Tyres and Sidons of the heathen dispensation in the present age, as that they "will repent in sackcloth and ashes." And as the demoralization of one part of mankind sheds a demoralizing influence over all the rest of mankind, so the purification of one part reacts in blessing upon all others,

"Till, like a sea of glory,
It spreads from pole to pole."

When every part is purified a nobler spirit of rectitude is universally diffused, a loftier standard of Christian civilization arises, a more perfect model of Christian holiness is attained, and the Church, embracing the world, gradually rises to the realization of the ideal of a true, a holy, and a glorious Church. Thus, our favorable view of the condition of heathenism furnishes enhanced reasons and motives for the most earnest exertions by the Church for the world's conversion.

And yet the eternal crown of these giants of holiness, under high advantages may, by the law of equalization, be no brighter than shall be worn by their predecessors, who attained a lower stature, more hardly won, amid the struggles of a depraved age. So will the saints of all ages be graded to a proportionate level. The great advantages of that millennial age, worth centuries of martyrdom, warfare, and missionary toil, is that, generally speaking, ALL are saved, all through perhaps countless generations of the race; so that it may not be an unreasonable supposition that, ultimately, it is not the *few* but the *many* that shall be redeemed. And we are inclined to indorse the opinion that the finally lost will be, proportionally, as few as are the criminals executed upon the gallows at the present day in comparison with the rest of the community. They will be the malefactors of the world, perhaps of the universe.

Our whole view evolves the conclusion that the possession of the Gospel is not only a glorious and blessed, but a most solemn and responsible boon. The savor of life unto life may be a savor of death unto death. The Gospel *within reach*, the Gospel *heard*, the Gospel *possessed*, all involve an accountability, whose shade of guilt God alone can precisely measure. The Gospel

within reach carries a power of warning of its claim to *attendance* and *attention*. The Gospel *heard* involves a right to *faith* and obedience. The Gospel *possessed* proclaims the obligation to *practice* and *diffuse its doctrines and power through the earth*. The greatest sinner in the world, measured not by superficial aspects, but by compound responsibilities of sin committed and advantages enjoyed, may very probably be the Gospel hearing sinner, who knows his duty and does it not. His woe is that of Chorazin and Bethsaida, in comparison with which the doom of Sodom was light.

Our conclusion then is, that if Arminianism explains itself aright, it leaves to Calvinism alone its inexorable, historical, and geographical reprobation, a counterpart to its own theological. We survey heathendom with melting pity indeed, but without that horror and mystery which the dark, damnatory view of reprobation affords. We contemplate the whole without any shuddering misgivings of divine injustice. And yet, in the very humaneness of our view, we gather fresh motives, more searching and home-coming views of responsibility, and more cheering incitements to quicken the nerve of missionary enterprise, through all the sections of the Christian Church and for all the lands of the habitable globe.

ART. VIII.—FOREIGN RELIGIOUS INTELLIGENCE.

PROTESTANTISM.

GREAT BRITAIN.

THE RATIONALISTIC CONTROVERSY.—The essayists and their friends,* after having been censured by all the archbishops and bishops of England, and after having seen, at least, part of their views condemned as contrary to the Thirty-nine Articles by the Court of Arches, have received the weighty support of one of the colonial bishops of the Church, Colenso, of Natal, in Africa. The bishop, who already once before had given offense to his Church by his views on the doctrine of the New Testament respecting polygamy, has written

a volume* to prove that "the last four books of the Pentateuch must be pronounced to be fictitious," whence he argues that the Book of Genesis must be in the main fictitious also. His work is looked upon, in the Church of England, as a more audacious attack on the Christian foundations than the notorious "Essays and Reviews," both because the attack is more open and direct, and because of the more elevated position of the assailant. It will, of course, have a very large circulation, not only on ac-

* The Pentateuch and Book of Joshua, critically examined, by the Rt. Rev. J. W. Colenso, D.D., Bishop of Natal. London, 1862. Republished in New York, 1862.

count of its important bearing upon the great theological controversy, but also on account of the eminent talent displayed in its compilation. The admirable and lucid style of the bishop, the candor with which he sets forth all his views, as well as the fine exegetical tact which he has shown in the handling of many difficult passages, are admitted on both sides. There seems to be some doubt how the Church is to deal with him. Another colonial prelate, the Bishop of Capetown, is reported to have come to England in order to institute against him a prosecution for heresy; but no exact intimations have as yet been given as to what the Episcopate of England will do in the matter. Many have expected that Bishop Colenso would spare all trouble on that head by his resignation. Several well-known members of the Liberal school, as Rev. Mr. M'Naught and others, have already taken this course. Another brilliant writer of the same school, Rev. Mr. Maurice, was recently reported to have the same intention, but to have later yielded it to the representations of his friends, who are resolved to assert the claim of the Liberal school to a good standing in the Church, and the same representations will be undoubtedly brought to bear upon Bishop Colenso if he should feel inclined to resign.

In the mean while the counts of charge against Dr. Williams and Mr. Wilson have been reformed, according to instruction, and the case against them was soon to be brought up again in the Court of Arches. Proceedings were also to be instituted against another of the essayists, Professor Jowett.

PROGRESS OF METHODISM.—According to the latest statistics of the Methodist denominations of Great Britain, it appears that all of them have made considerable progress during the past year. The British Conference of the Wesleyan Methodists has had an increase of 5,476 in Great Britain, an increase of 4,809 in the Foreign Missions, and a decrease of 810 in Ireland and the Irish Missions; the French Conference an increase of 77; the Australasian Conference an increase of 2,343; the Canada Conference an increase of 2,060, and the Eastern British American Conference a decrease of 108. Thus the whole connection has received during the year an increase of 13,847 members. The increase of the other

Methodist bodies is as follows: New Connection, 1,966; Primitive Methodists, 5,791; the Bible Christians, 1,782; the United Free Churches, 4,253; the Reform Union, 1,118. The present membership is as follows: Wesleyan Methodists, (inclusive of the French, Australasian, Canada, and Eastern British American Conferences,) 519,969; New Connection, 32,480; Primitive Methodists, 141,185; Bible Christians, 24,056; United Free Churches, 60,880; Reform Union, 11,355.

EVANGELICAL ALLIANCE.—**ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION.**—The Sixteenth Annual Conference of the British branch of the Evangelical Association was held in London, from Oct. 14 to Oct. 16. The annual address was delivered by the Rev. Dr. Macfarlane of Clapham, upon the foundation principles of the Alliance. The report referred to the various means employed by the Alliance for the protection of religious liberty. The statement of funds was satisfactory, the income of the past year amounting to £2,030. Sir Culling Eardley was appointed president of the British branch of the Alliance, having hitherto been chairman of the Committee of Council only, a post involving duties to which his failing health had rendered him unequal. Several important modifications were made in the constitution and duties of the Council. It was determined that an abstract of the proceedings should be furnished to all the sub-committees as soon as possible after each monthly meeting.

Deep interest was expressed in the position of the two Spanish prisoners, Matamoros and Alhama, who had just been condemned, the one to nine, the other to eight years' imprisonment, for the sole crime of being Protestants. Sir Culling Eardley spoke with strong indignation of the sentence, but he hoped the Spanish government was not proof against the power of concentrated public opinion. He suggested that in England there should be extensively signed a declaration, very respectful in its terms, to the Spanish government and the queen, appealing to the generosity and the justice of the Spanish nation, and referring particularly to what Protestants have done for Catholics in other countries. He expected that such a declaration would be indorsed by the English

government, by other Protestant countries of Europe, by America, and even by the governments of France and Austria; and if thus all Europe would unite in this appeal, the Spanish prime minister, Marshal O'Donnell, who was personally in favor of religious liberty, but had to contend against backstairs influence in the palace, and against all the power of the priesthood, might feel strengthened and liberate the sufferers. On motion, it was unanimously resolved to commit the subject to the Council.

A discussion of still greater interest took place on the war in America. A communication from Rev. Mr. Fisch, secretary of the Paris branch of the Alliance, announced that an address of the French Christians was to be sent to their American brethren, expressive of their deepest sympathy, and uttering the conviction that the only cause of this awful struggle was the question of slavery, and that they could not encourage too much the friends across the Atlantic in the steps which are now taken to do away with that abominable institution. "We have not," the communication continues, "a single religious paper which is not a warm supporter of the cause of liberty, freedom, and Christian civilization, which is represented by the North, against the slave oligarchy of the South. Nobody of us would think to put the two causes on the same level, to give encouragement to both; for as the Southern Christians consider as a dreadful evil the emancipation of the slaves, which is our greatest wish, it would be almost a mockery to address them in this circumstance. An address devoted to both would miss its aim for one party and grieve the other exceedingly. Silence would be then much better than any such expression, which would do harm instead of good." Mr. Fisch urged the British branch of the Alliance to adopt a similar address. The discussion which ensued upon this request revealed the fact, that the members of the British branch were far from being as unanimous as the French in favor of the United States, although all expressed a wish to see slavery abolished. Sir Culling Eardley wished to suggest to the brethren in the South to "compete with President Lincoln and take the wind out of his sails" by making provisions for a gradual emancipation of the slaves, and by declaring every negro

free who would join the Southern army. The Rev. W. Arthur said it would be a delusion to suppose that the slaveholders could be induced to undo all that they had done. He hoped that the conference would give a deep and solemn deliverance on the subject. The Rev. T. R. Birks asserted that there were many who, on constitutional grounds, sympathized with the South. He seemed to be opposed to the Alliance undertaking to act upon the principle that slavery was abstractedly wrong as a Christian principle. Mr. Birks was, however, the only speaker who seemed to undertake a defense of slavery, and the subsequent speakers strongly expressed their dissent from his views. Ultimately the two parties in the meeting agreed upon the following resolution, which was unanimously adopted:

Resolved, that this Conference desire to express their deep sorrow for the continuance of the civil war in America, and the fearful amount of bloodshed and suffering to which it has led. Believing that sin is the cause of God's sore judgment, and that the evils connected with the maintenance of slavery in the South, and complicity with those evils in the North, are one great cause of the solemn visitation, they renew the expression of their earnest prayer that peace may be restored, that these evils and all others which have led to these calamities may be removed, and the immense resources and energies of the Americans themselves be set free to promote the cause of the Gospel of peace and love. They desire further to record their convictions as British Christians, that the duty of our country is to read in this war, not a warrant for self-righteous pride, but a loud call to humiliation, prayer, and repentance, lest our own many national sins should draw down upon us, in turn, the judgment of God. That, considering further the distress thus occasioned to large classes in our own country, they recommend that the second Sunday in November be made an occasion for public and private confession of sin, and special prayer on these grave subjects, so far as practicable, in the Churches of Christ and Christian families throughout the land.

A letter was read from Dr. Thomson, of Edinburgh, on the subject of the observance of the Lord's day. It represented strongly the evil done by Sunday excursion trains, and urged the closing of all government offices. The proceedings were closed by a public meeting, held on the evening of the 17th.

GERMANY.

THE RELIGIOUS ANNIVERSARIES.—THE KIRCHENTAG.—THE GUSTAVUS ADOLPHUS SOCIETY.—The twelfth meeting of the German *Kirchentag* (Church Diet) took place on September 23, at Brandenburg, in the Prussian province of the same name. Dr. Nitzsch, the well-known veteran German theologian and professor at Berlin, was elected president. After having requested the Superintendent-General, Dr. Hoffman, and Superintendent Bauer to assist and support him in the regulation of the proceedings, he called on Dr. Herrmann, from Göttingen, for the first discourse, which was to turn on the question, "What are the necessary principles of an ecclesiastical constitution that is to unite the consistorial and synodal systems." The idea that a part of the State Church system can be saved from the evident tendency of the age toward absolute freedom in Church and State is still popular among the leading members of the State Churches, and hence their attachment to a constitution which is to combine the consistorial and the synodal elements. Professor Herrmann, of the Law Faculty of Göttingen, is an earnest champion of this theory, and the assembly is said to have listened to his address, which lasted one hour and a half, with great attention. In the second day's session the assembly committed a grave blunder by allowing and encouraging Dr. Krummacher to read the draught of an address to the Prussian king, assuring him of the sympathy of the assembly in his struggle against the representatives of the Prussian people. Such an encouragement of the most brutal despotism that has for a long time disgraced the history of Germany cannot but be injurious to the interest of the *Kirchentag* as well as of the Evangelical Church, of which it is so prominent a representative. An account of the collections made in Germany for the support of the Syrian Christians stated as the result, that the sum of 60,000 thalers had been realized, of which 46,000 had been expended. On motion, it was resolved, that of the balance of 14,000 thalers only the interest is to be expended. This interest is to be devoted to, first, the Orphans' and Widows' Institution, founded by pastor Dr. Fliegener, at Beirut, which has already long been engaged in a course of beneficent activity, and is at present harboring about

one hundred and twenty-six children and a number of widows. Second, to the hospital called into existence by the Order of the Johanniter, (Protestant Knights of St. John,) at Beirut, in which four brethren of the *Rauhe Haus* are busied with great success.

The Gustavus Adolphus Society held its nineteenth general meeting in Nuremberg, in Bavaria. It was the first time that the Society was permitted to meet in Bavaria. Nuremberg, although now belonging to a Roman Catholic kingdom, is a city full of great Protestant reminiscences. Luther called it the eye of the Reformation; and the valiant King of Sweden, after whom the Gustavus Adolphus Society is named, and who, during the thirty years' war, defended Nuremberg by his powerful sword, termed it the apple of his eye. The city, through its burgomaster and town councils, gave to the society an affectionate reception. The receipts for the past year were announced as amounting to 165,000 thalers, which served for the relief of five hundred and seventy-eight Churches or communities. This is the highest figure that has ever been reached. That of the preceding year had been 157,628 thalers, which had been divided between five hundred and fifty-nine Churches. It was decided by the General Assembly that the twentieth anniversary of the society should take place next year at Lübeck, and the twenty-first, namely, that of the year 1864, at Vienna, in Austria. This last decision was caused by a sudden and unexpected circumstance. It had just been voted that the city of Lübeck should, as it had offered to do, entertain the friends of the Gustavus Adolphus Society, when a deputy of Austria announced, to the great joy of the entire assembly, that he had just received from the capital of the Austrian empire a telegraphic dispatch to the effect that the Austrian Minister of the Interior, Von Schmerling, had authorized the central committee of the society to convene the assembly at Vienna.

ITALY.

PROGRESS OF PROTESTANTISM.—METHODIST MISSIONS.—Protestantism has made again during the past year considerable progress. Each of the three classes of missionaries who are co-operating for the evangelization of the coun-

try, the Waldensians, the members of the Free Evangelical Association, and the Foreign Missionaries, have labored with success, and there is now hardly any large Italian city without at least the nucleus of a Protestant congregation.

In Milan, the capital of Lombardy, a greater number of people hear the Gospel preached than in any other town of Italy. Three able evangelists labor successfully in this quarter. Lagomarsino, late of Genoa, and Tealdo, late of Bologna, of the Free Evangelical Church, preach alternately, not only on the Sabbath, but on every week day, in two large halls, containing four hundred and fifty and two hundred and fifty people respectively. The meetings are always crowded to the door. The congregation has about two hundred and fifty members, who are carefully admitted on the recommendation of two Christian brethren, and after conference with the pastor. The Waldensians have, likewise, a Church at Milan, which is well attended by a steady congregation. Their work includes Sabbath-schools and day-schools, and the superintendence of the Elberfeld Society colportage. Of foreign missionaries Mr. Williams, of the Church of England, and Mr. Piggot, an English Wesleyan, are resident in Milan, and aid in the work of evangelization. The Wesleyans have made preparations for the opening of a school for young ladies. The Wesleyan missionary writes with regard to this school: "While at Ivrea a remarkable providence threw in our path an Italian lady of superior culture, and considerable experience in education, who, having become a convert to evangelical truth, was desirous of finding some employment in connection with the evangelical movement in her own country. The idea of opening in some central city a superior school for the education of young ladies, where the best advantages to be obtained in the country should be united with a sound and earnest training, was suggested by this providence. We have now in Milan an excellent site, suitable premises, and are expecting daily a good English teacher from Westminster, to make the establishment complete."

The Wesleyan missions, in general, promise to occupy a front rank among the new Protestant congregations. At Parma the young Wesleyan evangelist, Belmondo, has been exceedingly well re-

ceived by the people. The old Roman Catholic Church, in which the service is conducted, has during the summer contained two hundred regular hearers. Many peasants from the villages around flock to the service. The evangelist meets with courtesy and respect. The school and depot are doing well, and the newspapers defend the movement.

The Wesleyan evangelist at Ivrea has been laboring there and in the neighborhood with the happiest results. At a village near Ivrea a whole family have been converted to the Protestant faith, and at their instance a public service has been commenced in their dwelling. A large concourse of people came from that and the adjacent villages, and the congregation often numbers as many as fifty or sixty persons. At another village, some twelve miles from Ivrea, is a regular Sabbath congregation of eighty persons. At Intra, on Lago Maggiore, an evening school and a book shop have been opened in connection with the colportage carried on in the neighborhood.

A lay evangelist of the Waldensians is continuing to have great success at Brescia. A minister of the same Church is carrying on a regular service in Modena, and preaches on alternate Sabbaths in Reggio and Bologna. He has good congregations in these three towns, and is strongly supported by the Swiss communities resident in these parts.

In Naples a new evangelical periodical, *La Civiltà Evangelica*, has been established under the editorship of an ex-Jesuit, Perez, who has been for some time evangelizing in the south. The Protestant schools have been well organized and are very popular in southern Italy. They have recently called forth the praise of men who occupy the highest place in the national educational movement.

There are now four missionaries laboring among the Italian Jews, two of whom are supported by Episcopal Jewish societies, one by the London Jewish Society, and one by the Jewish Committee of the Free Church of Scotland. They are stationed at Turin, Modena, Leghorn, and Ancona. There is said to have been such a favorable opening among the Jews recently that these missionaries have already their hands full of work. The missionary of Ancona, Mr. Meyer, is at the same time preaching to the German and English Protestants in their languages.

ART. IX.—FOREIGN LITERARY INTELLIGENCE.

ENGLAND.

The Reformers and the Theology of the Reformation, a work consisting of articles published in *The British and Foreign Evangelical Review*, by its late editor, Rev. Dr. Cunningham, has lately been issued by the Clarks of Edinburgh. The articles are eleven in number, embracing topics of much interest to the high Calvinian Orthodoxy of old Scotia. There are articles on the Leaders of the Reformation and upon Luther. There is one on Assurance, in which he handled Sir William Hamilton roughly and damagingly. Other articles are on Melancthon and the Theology of the Church of England, John Calvin, Calvin and Beza, Calvinism and Arminianism, Calvinism and the Doctrine of Philosophical Necessity, Calvinism and its Practical Application. Dr. Cunningham was a frank, bold thinker and speaker. His writings exhibit great mastery of the learning of the topic discussed. His style is full and copious, with sentences of winding volume, somewhat repetitive of the same thought, and approaching the heart of his subject with many a circumlocution and preparatory circuit of language and thought.

The second volume of Dr. Davidson's *Introduction to the Old Testament* has appeared, and is a specimen of the most destructive criticism. It embraces the historical books from Kings to Esther; the poetical books from Job to Solomon's Song. It has a dissertation of some seventy pages upon Hebrew prophecy introductory to the prophetic books themselves, which are to appear in the concluding volume. He finds in the historical books plenty of discrepancies, legends, suppressions, and tales, dishonoring to God and unworthy of belief. He excludes the predictive element from prophecy. Particular prophecies held by Hengstenberg and Thebuck to have been fulfilled, he explains as being either of later date or not truly verified by events. Still he allows that the prophets, from their higher sympathies with the divine government, could more easily and truly than others anticipate the near future.

Mr. Herbert Spencer, who is as great

a projector in the philosophical world as was unhappy Mr. Buckle in the historical, and in much the same spirit, has published his first volume under the title "*First Principles*." In it he takes the skeptical side of the Hamilton and Mansel philosophy, affirming the absolute unknowableness yet real existence of the absolute and yet as a nothingness to us. He limits all knowledge to objects of which we can draw a mental picture, affirming that all else have no real existence even in thought that truly is thought.

It appears that in the United Kingdoms there are at least 4,000 temperance societies, and not less than 3,000,000 of teetotalers of all ages. The movement has forty paid lecturers, three weekly newspapers, six monthly magazines, two quarterly reviews, a provident institution with an annual income of £114,000, and a permanent land and building society with an income of £77,000, besides other resources.

A volume of valuable thought is entitled, "*An Inquiry into the Theories of History*, with special reference to the Principles of the Positive Philosophy." The writer considers the three great theories of history to be those, respectively, that ascribe the course of events to chance, to blind law, and to will. His ground is that the true theory is that of will, yet that law is the expression or permanent manifestation of that will. This work is good against Atheism or Pantheism, but is perhaps liable to a tendency toward theistic fatalism. Instead of God's governing these emanative laws, there is danger that the laws be made to react and govern God.

The thoughts of the Emperor Marcus Aurelius Antoninus have been brought into English by George Long. It is pronounced to be "a valuable translation of an immortal book."

"*Relics of Shelley*," is edited by Richard Garnett and published by Moxon. The National Review says that the book has but one really fine new poem of Shelley in it, and that the shreds of poetry should never have been published. The book contains some discussions which the Review says are an error of

judgment till the time arrives for a full disclosure of *Shelley's private life*.

"*The Life of Lord Bolingbroke*, by Thomas Macknight," is announced by Chapman & Hall, for November.

The Clarkes of Edinburgh announce "*Christianity in the First Century*; or, the New Birth of the Social Life of Man through the Rising of Christianity. Translated from the German of Christian Hoffman." "Modern Pantheism, Essay on Religious Philosophy, by M. Emile Saisset. With an Introductory Essay, Marginal Analysis, and Notes, by Rev. William Alexander, M.A., Brazen Nose College, Oxford." 2 vols.

"*Primeval Symbols*; or, the Analogy of Creation and New Creation. By William Fetherston, Barrister at Law." The Literary Gazette says, "We must allow the author to be a most original thinker." The Ecclesiastical Gazette says, "Worth any dozen that reach our table; will well repay serious study."

Gaussen, the author of *Theopneusty*, has written a work, a translation of which appears under the title, "*The Canon of the Holy Scriptures*, from the double point of view of Science and of Faith." Both his books were furnished to counteract the rationalistic movement and doctrines of Scherer. His historic argument is grounded upon the fact that the New Testament was accepted by the Church as emanating from the Apostles, the organs of Christ's revelation to the world. His second great argument, which is pronounced by critics to be very valuable, is founded on "the inward criterion," the *testimonium spiritus sancti*.

"*Meditations on Death and Eternity*. Translated from the German by Miss Frederica Rowan," is published by Trübner & Co. Says the Bookseller of August 30th, 1862: "The circumstances under which this volume has been produced are very peculiar. A favorite volume with his late Royal Highness the Prince Consort was the well-known German work, 'STUNDEN DER ANDACHT,' which is generally ascribed to Zschokke. Some of these meditations were frequently read by him, as though he had a presentiment of his early death. After that sad event the book naturally became more than ever endeared to the queen, who solaced herself by making a selection of the greater favorites;

these she employed Miss Rowan to translate, and had them printed in a volume, of which a small number were circulated, with a notice that the 'Meditations' had 'been selected for translation by one to whom, in deep and overwhelming sorrow, they had proved a source of comfort and edification.' As the volume is one so eminently calculated to answer this end, it was evident that a much wider circulation was desirable than at first contemplated, and accordingly her majesty was pleased to give her permission to that effect."

GERMANY.

The first complete edition of the sermons of the Franciscan monk, Berthold, of Ratisbon, who, on account of his eloquence, has often been called the German Chrysostom, has been recently commenced by Professor Franz Pfeiffer, of Vienna.* Berthold was born about 1220. Neither his baptismal nor his family name, nor the place of his birth, is known; the latter was probably Ratisbon. In the year 1240 he had finished his novitiate. For ten years his labors were almost wholly confined to Ratisbon and the neighborhood. In 1250 he began his missionary tour, which embraced all Bavaria, the Rhine Provinces, Switzerland, Austria, Moravia, Bohemia, Siberia, and Hungary. He died at Ratisbon, Dec. 13, 1272. His sermons have found, especially in modern times, many admirers, both among Roman Catholics and Protestants. Like many other members of the monastic order to which he belonged, he was an opponent of many of the gross abuses prevailing in the Roman Catholic Church. The work is to consist of two volumes; the first one, which is out, contains thirty-six sermons.

Another posthumous work of the late Professor Bleek, of Bonn, has been published, containing the Lectures on the Revelation,† which he had given during seven years in succession at the University of Bonn. The manuscript of the work had already been made use of in the commentary of the late De Wette, to whom Bleek had lent it. Still the editor was of opinion that there was enough new matter in it to justify the

* Pfeiffer, Berthold von Regensburg. 1 vol. Vienna, 1862. 8vo., xxii, pp. 575.

† Bleek, Vorlesungen über die Apocalypsa. Berlin, 1862. 8vo., pp. 362.

publication. He regards in particular the "General Researches on the Revelation" as a model of clearness and keenness. The Lectures are divided into four parts. The first states the contents of the book; the second gives the history of the use of the Revelation in the Church; the third contains researches on the book in general, namely, on its principal aim, on its unity, the time of its composition, on its author, on its style, on the visions, on its canonicity; in the fourth part we receive the commentary.

The word "Spirit" (*Pneuma*) is of so prominent importance in the Theology of the New Testament, that a special work on the subject is certainly not superfluous. We see that the subject has been recently treated of by an anonymous author in a treatise entitled, "The Biblical Signification of the word Spirit."* The author thinks that the word of Christ, *Πνευμα ὁ θεός*, shows the development of the conception Spirit. It must, however, be borne in mind, he says, that the correct translation of the Greek sentence is not "God is a Spirit," but "God is Spirit." From the unity of the Spirit, thus pronounced, he infers that that which is opposed to God, the evil, cannot be "Spirit," and can be called so only in an improper sense. On the other hand, if God is Spirit, the power in man which we call Spirit cannot be man's own power, it must be derived from God, and Spirit must be understood to signify "the power of good derived from God." The author has examined all the passages in which the word spirit occurs, and he divides them into four groups. He counts to the first those passages in which Spirit signifies the power of good derived from God. He makes the number of this class to be two hundred and twenty-nine. To the second class belong those passages in which the Greek word for spirit is used for that which is opposed to God. This is explained from the original meaning of the word, both in Greek and Hebrew, which means breath, wind, and the like. The passages of the third group, twenty-four in number, are such in which the word "spirit" is not applied in the full signification which is established by the passage "God is Spirit," but in which its signification can be easily traced to the original

meaning of the Greek "Pneuma." In the fourth place the author enumerates thirty-six passages in which the word spirit is not named, but which express that there must dwell in man a power from God, which is the Spirit or "the power of good derived from God."

The work of Sprenger on the Life and Doctrines of Mohammed,* to which attention has already been called in a former number of the Quarterly Review, has met with a very favorable reception on the part of the leading Oriental scholars of all countries. The second volume begins with the emigration of Mohammed to Abyssinia and his relapse into paganism in the year 616; the persecution of Mohammed, and the conversion of Hamza and Omar; further persecutions, and the second flight of the prophet to Abyssinia; Christian and other influences upon Mohammed during the years 616 to 619, the doctrines of Mohammed, the theological controversies in Mecca; finally, the three last years preceding the flight to Medina, and this flight itself, the starting-point of Mohammedanism as a religious organization.

Besides the Commentary to the Revelation from the late Professor Bleek, which has been above referred to, we receive another one to the same biblical book† from Professor Gustav Volkmar, of Zurich. This author is one of the most prolific writers of the critical school of Tübingen, and in the denial of the authenticity of the books of the New Testament he goes further than most of the other theologians of his school. He places the Book of Revelation upon a level with such apocryphal works of the Old Covenant as the Fourth Book of Ezra and the Book of Henoch. He claims for his book the honor that it is the first commentary that is compiled from the stand-point of "pure criticism."

The work of Professor Weisse, of Leipzig, on "Philosophical Dogmatics; or, Philosophy of Christianity,"‡ which was commenced seven years ago, has been recently concluded by the publication of the third volume containing the "Heilslehre; or, the Doctrine of Salvation." As the title-page indicates, the

* Sprenger, *Das Leben und die Lehre Mohammed's*. Vol. 2. Berlin, 1862. 8vo., pp. 548.

† Volkmar, *Commentar zur Offenbarung Johannis*. Zurich, 1862, xli, pp. 350.

‡ Weisse, *Philosophische Dogmatik*, vol. 3. Leipzig, 1862. 8vo., xxiii, pp. 436.

© Die Biblische Bedeutung des Wortes Geist. Giessen, 1862. 8vo., pp. 302.

author attempts a fusion between the metaphysical philosophy of Germany and the doctrines of Christianity. Professor Weisse is an opponent of the Pantheistic school and a leading representative of the new philosophical school of Germany, whose system has been sometimes designated by the appellation of Panentheism.

FRANCE.

France has among its leading scholars a few who openly avow their hostility to Christianity. Probably the most brilliant among these writers is Ernest Renan, who some time ago was appointed by the French government, notwithstanding his repeated and confessed attacks upon the essence and the fundamental doctrines of Christianity, Professor of Hebrew at the College de France. Having repeated, however, his attacks on Christianity, he was removed from his chair after his first lecture. Mr. Renan, and his friends of course, represented this measure of the government as an encroachment upon the religious liberty of the professors, and Mr. Renan undertook to defend this view in a brilliant pamphlet, entitled, "The Chair of Hebrew at the College de France. An explanation to my colleagues."* This pamphlet is, however, not, as might be inferred from the title, merely a discussion of the right of the government to remove a professor on account of his theological views, but its principal part is devoted to a summary exposition of his theological views. He wants to prove that a religion is possible without a supernatural element. He concludes his attacks upon the supernatural by repeating the trite assertion, that a majority of the distinguished men of our age have emancipated themselves from a belief in it. "The supernatural," he says, "has become, as it was, an original sin of which men are ashamed. The countries and the classes of population which believe in it are of secondary importance. Whether the fact be hailed or regretted, the supernatural is disappearing from this world; it finds a sincere belief only among the classes which are behind their age." The *Revue Chretienne* justly remarks, in reply to these assertions, "Mr. Renan is as hazardous in his numerical calculations as he is in his philo-

sophical assertions. Compare the nineteenth century with its predecessor. Then the negation of positive Christianity proceeded from England, spread in Germany, and reigned with Voltaire everywhere where the French language is spoken. To-day, in the same countries, Christian faith has struck deep root; it has retaken hold of the spirit in England, a country, it is true, of secondary importance; it controls the energetic race which has founded the greatest republic of modern times; in Germany it triumphs over the vastest science, a science which equals it; and in France, leaving aside the party reactions, which are of little account, it appears to all just minds only too much revenged by the results of the great and generous movements of 1789. People begin to understand what it costs to part with it, and more than one mind of the first order returns to it."

The *Protestant Year-book*,* now published by the Rev. Th. de Prat, furnishes the best and completest material for the current history of French Protestantism. Its publication was commenced in 1854, by Mr. Bellamy d'Angouleme, who for several years continued it with praiseworthy zeal and disinterestedness. He was succeeded by the Rev. Th. de Prat, who, in 1861, announced that he would abandon the annual publication, and publish it only every third year, after the general elections. The volume for 1862 is the completest yet published. It gives the following totals for the three classes of Churches of which French Protestantism consists: Reformed Church, 889 temples or oratories and 679 pastors; Lutheran Church, 390 places of worship and 297 pastors; Independent Churches, 142 places of worship and 94 pastors. It has been long the wish and endeavor of the editors to give in the Year-book the exact statistics of the Protestant population, but they have never yet succeeded in collecting the necessary documents. As to the official census, all Protestants agree that it deserves no confidence. Mr. de Prat quotes, in the preface, a fact which gives an idea of the inaccuracy of the officials in taking the religious census. In a town in northern France, a pastor with his whole family and the five Presbyterian coun-

* Renan *La Chaire d'hebreu au College de France*. Paris, 1862.

* *Annuaire Protestant*, Par Th. de Prat, Pasteur, 1862-64. Paris, 1862.

celors are put down as Catholics, and similar instances have been reported from other places.

A new commentary to the so-called Messianic Psalms* has been published by Ed. Böhl. The author singles out for his purpose twelve psalms, without, however, maintaining that this selection embraces every Messianic psalm. He confines himself to this number in order to be fully safe. He divides the Messianic psalms into six groups. In the first he embraces Psalms xvi, xxii, xl, lxix, being those which refer to the sufferings of David at the time of the persecution by Saul. The second group, Psalms xxi and xxii, concerning the exaltation of David, beginning with his nomination and recognition as king. To the third group belong all those which sing of the solemn transfer of the Ark of the Covenant to Zion; but of the psalms of this class only Psalm cxviii is selected for commentation. The promise of a royal architect, in the seventh chapter of the Second Book of Samuel, the author regards as the transition from the Davidic to the Solomonic psalms, and he therefore makes this chapter his fourth group. In the fifth group he comprises such psalms—Psalms viii, xlv, lxxii, cx,—as refer to Solomon, his person and fate. The last of these psalms (cx) reaches partly over to the sixth group, in which we find Psalm xli, and which treats of the last period of David's sufferings, brought down upon his gray head by Adonijah.

One of the sensation books of the Paris book market is Pelletan's "New Babylon,"† in which he pictures Paris, externally, socially, and morally, as it seems to his judgment and his eyes. Mr. Pelletan has no sympathy with, no toleration for, the present system of France. Studying the outward and inward aspects of the New Babylon, Mr. Pelletan sees only degeneracy and decay, hypocrisy and false economy working destructively hand in hand; sham and delusion under every fair exterior; a population dwindling, and a criminal calen-

dar swelling; a prodigality which may well be called profligate in its tastelessness, heartlessness, and recklessness; a profligacy which has eaten into the very core of society; letters and art extinguished or turned to pollution; youth fading into the premature old age of vice; domesticity abandoned; marriage falling into disrepute; and degraded womanhood becoming the pet institution of the day. Not since the satires of Juvenal has a more stern and sweeping bill of indictment been drawn up against the social life of a great city than that in which Mr. Pelletan denounces and exposes the Paris of 1862.

For the decay of morals and intellect, which he professes to have proved, Mr. Pelletan finds but one great and predominant cause, the absence of political and intellectual freedom. Nothing, he over and over again declares, can compensate for the evils which spring from the suppression of free thought. No new streets, no improvement in police, no civic tranquillity, no imperial splendor, no foreign glory, no Mexico, no Cochinchina, can make up for this. Mr. Pelletan scorns "glory" as he loves freedom, order, and progress. He detests and contemns the war spirit and jealousies of nations; but there is yet one war now going on in which he finds something like consolation. He points with delight to the American war. "The American of the North," he says, "the 'Yankee,' the 'clown,' the worshiper of the almighty dollar, behold what he does when the slaveholding South, as if to fasten upon the negro the tyranny of climate, tears the bond of union. For a simple metaphysical idea—the Union; for another abstract idea, legality; for a dozen of stars, more or less, on a stripe of bunting; the American of the North offers upon the altar of his country his last man and his last dollar. He gives the example, never known before, of a voluntary budget; he takes the rifle himself, ready to die for abstract justice; he learns the art of war, as the France of the Republic did, under the fire of the enemy; he hesitates at first, he loses the battle at first, but be sure he wins the day at last. Do you know any grander spectacle in history, any fairer apotheosis of freedom?"

* Böhl, *Zwölf Messianische Psalmen Erklärt*. Basel, 1862. 8vo., xlii, pp. 865.

† Pelletan, *La Nouvelle Babylon*. Paris, 1862.

ART. X.—SYNOPSIS OF THE QUARTERLIES, AND OTHERS OF THE HIGHER PERIODICALS.

American Quarterly Reviews.

THE AMERICAN THEOLOGICAL REVIEW, October, 1862.—1. The Council of Trent. 2. The Rational Psychology and its Vindications. 3. The Religion of the American Indians. 4. The Heretical Gnosis. 5. Place of Man in a Natural System of Zoology. 6. The National Crisis.

BIBLIOTHECA SACRA AND BIBLICAL REPOSITORY, October, 1862.—1. The Atonement in its Relations to God and Man. 2. The Apostolic Salutations and Benedictions. 3. Wedgwood on English Etymology. 4. The State and Slavery. 5. English Etymology as Adapted to Popular Use: its leading Facts and Principles. 6. Editorial Correspondence. 7. Recent German Works on Liberal Education.

THE CONGREGATIONAL QUARTERLY, April, 1862.—1. Samuel Worcester. 2. State-street Congregational Church, Brooklyn, N. Y. 3. Christians on Furlough. 4. Church Covenant of Windsor, Conn., A.D. 1647. 5. The Evangelical Lutheran Church in the United States of America. 6. Congregational Churches and Ministers in Portage and Summit Counties, O. 7. Sonnet. 8. Confessions of Faith. 9. The Bicentenary of Nonconformity. 10. Statistics of the Orthodox Congregational Churches in Canada for 1861. 11. Home Evangelization.

DANVILLE REVIEW, September, 1862.—1. The Secession Conspiracy in Kentucky, and its Overthrow: with the Relations of both to the General Revolt. Part Third. 2. The Unity of the Human Race. 3. Journalism. 4. Studies of the Bible, No. II.—Israel in Egypt. 5. The Holy Spirit and the Church. 6. Israel and Sinai. 7. Imputation and Original Sin. Part III.

THE FREEWILL BAPTIST QUARTERLY, October, 1862.—1. A View of the Divine Government. 2. The Annihilation of the Wicked not a Doctrine of the Bible. 3. The Freewill Baptist Denomination: its Position and Prospects. 4. John Leland. 5. Suffering as a Discipline. 6. Invention of Writing—the Alphabet and Printing. 7. The Sermon: Form; Qualifications. 8. The Free Christian Baptists. 9. Lessons from Ancient Cities.

NEW ENGLANDER, October, 1862.—1. The Laws of Political Economy, in their Moral Relations. 2. Alexis de Tocqueville. 3. State Rights. 4. Vassar Female College. 5. The Gospel according to Job. 6. Adjutant Stearns. 7. Emancipation. 8. Edward C. Herrick.

PRESBYTERIAN QUARTERLY REVIEW, October, 1862.—1. Memorabilia of Dr. John Owen. 2. The Pulpit a Civilizer. 3. Alexis de Tocqueville. 4. Alcuin—The Teacher of Charlemagne. 5. The Two Rebellions—An Analogy of Faith. 6. Death of Rev. Benjamin John Wallace.

English Reviews.

CHRISTIAN REMEMBRANCER, October, 1862.—1. Conference on Missions. 2. The Ephraem Rescript. 3. The Life of Edward Irving. 4. Aids to Faith. 5. Female Life in Prison. 6. The Letters and the Life of Francis Bacon. 7. Liturgical Quotations in the Isapostolic Fathers. 8. The Church Congress at Oxford, July, 1862.

BRITISH AND FOREIGN EVANGELICAL REVIEW, October, 1862.—1. Jeremy Taylor. 2. Guizot on the Signs of the Times. 3. Hengstenberg on the Sacrifices of Holy Scripture. 4. Steudel on the Infallible Inspiration of the Apostles. 5. Modern Humanitarianism. 6. The Pharisaism and Sadduceeism of Modern and Primitive Christianity. 7. Professor Astié on the Two Theologies. 8. The Controversy on the Alleged Platonism of the Fathers. 9. The Three Generations of Puritanism.

BRITISH QUARTERLY REVIEW, October, 1862.—1. Muir's Life of Mohammed. 2. The Letters of Mendelssohn. 3. Arndt and his Sacred Poetry. 4. Gibraltar and Spain. 5. French Protestantism. 6. Medieval Preaching. 7. Illusions and Hallucinations. 8. The Church of England in 1862—What Next?

EDINBURGH REVIEW, October, 1862.—1. Solar Chemistry. 2. The Herculanæan Papyri. 3. The Mussulmans in Sicily. 4. The Supernatural. 5. The English in the Eastern Seas. 6. The Legend of St. Swithin. 7. Mrs. Oliphant's Life of Edward Irving. 8. The Mausoleum at Halicarnassus. 9. Hops at Home and Abroad. 10. Prince Eugene of Savoy. 11. The American Revolution.

THE LONDON QUARTERLY REVIEW, (Wesleyan,) October, 1862.—1. Cornwall and the Cornish People. 2. Minor Elizabethan Poets. 3. Ferns. 4. Iceland. 5. Jurisprudence. 6. Edward Irving. 7. Bible Classes. 8. Trollope's North America.

THE LONDON QUARTERLY REVIEW, October, 1862.—1. Les Misérables. 2. The Platonic Dialogues. 3. Modern Political Memoirs. 4. Belgium. 5. The Waterloo of Thiers and Victor Hugo. 6. Aids to Faith. 7. China—The Taeping Rebellion. 8. The Confederate Struggle and Recognition.

WESTMINSTER REVIEW, October, 1862.—1. Essays and Reviews: Dr. Lushington's Judgment. 2. The British Sea Fisheries. 3. Railways; their Cost and Profits. 4. Gibraltar. 5. Idées Napoléoniennes; the Second Empire. 7. The Religious Difficulties of India. 6. The Encyclopedia Britannica. 8. The Slave Power.

THE NATIONAL REVIEW, October, 1862.—1. Dupleix. 2. A Catholic View of the Roman Question. 3. Heroditus and his Commentators. 4. Mr. Clough's Poems. 5. Napoleonism. 6. Thomas Chalmers, A. J. Scott, and Edward Irving. 7. The Diary of Varnhagen Von Ense. 8. Mr. Henry Taylor's New Drama. 9. Science, Nescience, and Faith. 10. Political Opinion in the Northern States.

The National Review belongs, as we have before intimated, to the Intuitional School of religion. It maintains the principles of Parkerism with a less belligerent and far more genial style and temper. Its metaphysical articles are often singularly subtle and eloquent; and where they strike at the negationists, such as Sir William Hamilton and Mansel, or Herbert Spencer and M. Comte, they frequently present passages of singular value.

We make some extracts of this character from the ninth article, Mansel and Hamilton's Philosophy of Ignorance:

The doctrine of religious nescience has been rendered so familiar by Mr. Mansel as to belong to the common stock of cotemporary thought, and to make any full exposition of its grounds unnecessary. It assumes that God, if acknowledged at all, must be entitled to the epithets "Absolute" and "Infinite" on the one

hand, and "Cause" on the other. Supposing this to be admitted, several contradictions arise between the parts of the admission, and some positions to which thought is incompetent altogether. To be "Absolute," for instance, means, to be out of all relations; to be "Cause" means, to stand related to an effect; and the same object cannot be both. Again, "Infinite" Being is unexclusive being, to which nothing can be added and no new predicate attached; "Causal" Being is transitive and productive, passing to conditions not occupied before, and adding to the stock of existence, or functions of existence, chargeable upon it. The epithets are therefore incompatible. Moreover, the very nature of Thought itself imprisons us within the circle of relative things: for it carries in it a necessary duality, and consists in marking off and distinguishing,—object from subject, body from space, attribute from substance, prior from posterior, and individuals, classes, and qualities *inter se*. Apart from a field or term of comparison, *any*-thing proposed for thought becomes *no*-thing, and only a vacancy remains: nor is the vacancy itself appreciable but by standing over against the self that looks into it. If then to think is, on the one hand, to note the confines of things, it can never pass beyond the finite; and if it is, on the other, to discriminate their contents and properties, it can never pass beyond the relative. The Absolute and Infinite cannot therefore present itself to the intellect at all.

Its refutation in brief:

What, after all, then is the amount of this terrible nescience, victoriously established by such a flourish of double-edged abstractions? Let not the dazzled observer be alarmed: with all their swift dexterities, these metaphysical whiffers draw no blood: if they do more than beat the air, they cleave only ghostly foes that need no healing and are immortal. It all comes to this, that we cannot know God out of all relation, apart from his character, apart from his universe, apart from ourselves,—vacuum within, vacuum without, and no difference between them, but everywhere a sublime equivalence of being and of blank. Privation of this knowledge we suffer, not in our capacity of *ignorant* creatures, but in our capacity of *intellectual* beings; intelligence itself consisting in *not having* cognition of such sort; so that, if we had it, we should cease to understand, and pass out of the category of thinking natures altogether. If any one chooses to imagine that this would be a promotion, and to feel himself aggrieved by his exclusion from it, far be it from us to disturb so transcendent a grief; but from the common human level his dream of privilege is indistinguishable from the reality of loss, and his ambition of apotheosis seems tantamount to a longing for death. God other than "Absolute," God as *related* to nature, to humanity,—as embracing and quickening the finite world, as the Source of all order, beauty, good,—in every aspect which distinguishes the Living from the Existing God,—we are not by the hypothesis debarred from knowing. This is enough; and every step beyond this would be a step out of knowledge into ignorance, a lapse over the brink of reason into unreason. We protest against these relative apprehensions being left to us with an apology, and disparaged as "regulative knowledge,"—a kind of pious frauds put upon our nature,—falsehoods which it is wholesome for us to believe. Their relativity is a ground of trust, and not of distrust; presenting precisely that union of the Real and the Phenomenal, Being and Genesis, the One and the Many, the divorce of which, in the interest of either, has falsified almost every philosophy. True, God so regarded, will not, in the rigorous metaphysical sense, be absolutely infinite. But we know no reason why he should be; and must leave it to the schoolmen who worship such abstractions to go into mourning at the discovery.

Another view of Manselism:

The doctrine of nescience is further defended by appeal to Spinoza's principle, that to predicate is to limit,—"*Omnis determinatio, est negatio.*" Whatever you affirm of any subject introduces a boundary into its nature, and shuts the door on a possibility previously open. How then, it is asked, can the Infinite be the object of thought? To think is mentally to predicate; to predicate is to limit: so that, under the process, the Infinite becomes finite: and to know it is to destroy it. If so, however, the Infinite can have no predicates,—none of the marks, that is, or characters of existence, and will be indistinguishable from non-being. To deny it

to Thought, yet save it to Existence,—as Mr. Spencer proposes,—is thus impossible. If it is an incognizable, it is also a nonentity. What is intrinsically out of thought is necessarily out of being.

Its refutation :

Every relative disability may be read two ways. A disqualification in the nature of thought for knowing x is, from the other side, a disqualification in the nature of x for being known. To say then that the First Cause is wholly removed from our apprehension is not simply a disclaimer of faculty on our part: it is a charge of inability against the First Cause too. The dictum about it is this: "It is a Being that may exist out of knowledge, but that is precluded from entering within the sphere of knowledge." We are told in one breath that this Being must be in every sense "perfect, complete, total—including in itself all power, and transcending all law," (p. 38;) and in another, that this perfect and omnipotent One is totally incapable of revealing any one of an infinite store of attributes. Need we point out the contradictions which this position involves? If you abide by it, you deny the Absolute and Infinite in the very act of affirming it: for, in debarring the First Cause from self-revelation, you impose a limit on its nature. And in the very act of declaring the First Cause incognizable, you do not permit it to remain unknown. For that only is unknown of which you can neither affirm nor deny any predicate: here you deny the power of self-disclosure to the "Absolute," of which therefore something is known, namely, that nothing can be known!

Again :

Who is this Uncreated that can come forth into the field of existence and fill it all, and yet by no crevice can find entrance into the field of thought? that can fling the universal order and beauty into light and space, yet not tell his idea to a single soul?—that can bid the universe into being, yet not say, "Lo! it is I?" So little credible do we find this combination, that, when we hear men insisting on the dumbness of the Everlasting Cause, we cannot imagine but that the religious interpretation of the world has already ceased to be open to them; and that, however they may assume, with Mr. Spencer, a neutral attitude toward the spiritual and the material conceptions of the Ultimate Reality, the controversy has in effect, though perhaps unconsciously, died out for them by prejudgment.

Striking demonstration that Infinity is not a mere negation of finity, and is as truly *known* :

The finite body cut out before our visual perception, or embraced by the hands, lies as an island in the emptiness around, and without comparative reference to this cannot be represented: the same experience which gives us the definite object gives us also the infinite space; and both terms,—the limited appearance and the unlimited ground,—are apprehended with equal certitude and clearness, and furnished with names equally susceptible of distinct use in predication and reasoning. The transient successions,—for instance, the strokes of a clock,—which we count, present themselves to us as dotted upon the line of permanent duration; of which, without them, we should have had no apprehension; but which, as their condition, is unreservedly known. Time with its one dimension, Space with its three, we are compelled to regard as infinite; not in the mere subjective sense, that our thought of them suffers no arrest; but in the objective sense, that they in themselves can have no beginning or end. In these two instances of relation, between a phenomenon given in perception, and an entity as its logical condition, the correlatives are on a perfect parity of intellectual validity. You may disparage the underlying ground as "negative," and negative it is so long as your attention only uses it to pitch on the phenomenon it carries; but this order is reversible at will; and the moment you change the focus of your thought and bring the containing field into your view, your representation of space is not less positive than that of body. Plus and minus are themselves relatives, and change places according to the starting-point and direction of your measurement. "The darkness," says Malebranche somewhere, "strikes upon our perceptions as well as the light: it effaces, no doubt, the glare of colors, but produces in its turn effects of its own."

You may decry the ideas of the "infinite" and the "eternal" as not "clear;" and clear they are not, *if nothing but the mental picture of an outline can deserve that word.* But if a thought is clear, when it sits apart without danger being confounded with another, when it can exactly keep its own speech and reasoning, without forfeiture and without encroachment,—if, in short, logical clearness consists, not in the idea of a limit, but in the limit of the idea,—then no sharpest image of any finite quantity,—say, of a circle or an hour,—is clearer than the thought of the infinite and the eternal. Or, finally, will you perhaps admit these to their proper honors as mere *thoughts*,—positive thoughts, clear thoughts,—but deny to them the character of *knowledge*? This course is open to you on one condition: that you restrict the word "knowledge" to the discrimination of phenomenon from one another, and refuse it to the discrimination of them from their ground; and say, for instance, "I know the moon to be different from the sun; but I do not know it to be different from the space in which it floats:" or, "I know Cesar's life and date to be other than Seneca's; but I do not know either from the eternity in which it appears." Can anything, however, be more arbitrary than such a definition? more repugnant to common sense and common language? nay, more self-destructive? for only as differenced from their common ground can things ever be known as differenced from one another: erase the primary differentiation, and all others are forever kept out of existence. We have no guarantee for any except in the assumed veracity of our perceptive or logical faculties; and that guarantee we have alike for all. We conclude then, on reviewing these examples of Space and Time, that *ontological ideas, introducing us to certain fixed entities, belong no less to our knowledge than scientific ideas of phenomenal disposition and succession.* The two types of cognition are different in this: that the one gives to our apprehension *the unchangeable constancies of the universe*,—what ever is, not what will appear,—and so supplies no after-sight, no foresight, but simply insight: while the other gives us the order and the lines of change, and so enables us to reproduce the past in thought and anticipate the future. Both kinds of discernment have the same warrant, both are alike indispensable to the harmony of Reason, with itself and with the world; neither can affect independence of the other; and the attempt to glorify exclusively the characteristics of either is a mere professional limitation of mind, whether in the priest of Nature or the priest of God.

The argument carried to a theistic result :

What we have said with regard to Space and Time applies equally to the case of Causation. Here, too, the Finite offered to perception introduces to an Infinite supplied by thought. As a definite body reveals also the Space around, and an interrupted succession exhibits the uniform Time beneath, so does the passing phenomenon demand for itself a Power behind: the Space and Time and Power not being part of the thing perceived, but its condition; guaranteed to us, therefore, on the warrant, not of Sense, but of Intellect. They are all on the same footing: we think them all by the same necessity: we know them all with the same certainty. Mr. Spencer freely allows that we are obliged to regard every phenomenon as the manifestation of some Power: that "we are obliged to regard that Power as Omnipresent," (p. 99;) that "we are no more able to form a circumscribed idea of Cause than of Space or Time, and we are consequently obliged to think of the Cause which transcends our thought as positive though indefinite," (p. 93;) that we have a right to trust this demand for originating power; and that on this reposes our indestructible belief in an ultimate Omnipotent Reality. Here already are several predicates assigned which hardly consist with the proclamation that the Primary Existence is wholly unknown; that Being, it seems we may say is One, Eternal, Ubiquitous, Omnipotent, manifested as Cause in all phenomena. Is there not more explicitness here than could be expected from an entity absolutely latent? But this is not all. Our author further identifies the First Cause with what appears in Science under the name of "Force," and is tracked through the metamorphoses of physical, chemical, vital, and other phenomena. The dynamic principles that we carry into our interpretation of nature, that Force is persistent through all expenditures, and one under every disguise, are in truth but transformed expressions of the axiom of ultimate Causation. The primary and secondary agencies being thus merged into one, and conjointly made objects of a

priori apprehension, the next question naturally is, what in the last resort means this word "Cause?" Pursued backward to its native seat, as a form of the intellect itself, what type does the thought present? Mr. Spencer truly says, "The force by which we ourselves produce changes, and which serves to symbolize the cause of changes in general, is the final disclosure of analysis," (p. 235;) he admits that we cannot match our own voluntary effort against an external force, and regard them as susceptible of a common measure, without assuming them to be like in kind, (pp. 58, 254;) and as "no force save that of which we are conscious during our own muscular efforts is immediately known to us," while "all other force is mediately known," it is clearly the inner volition that serves as prototype of all exterior power, and defines what the intellect intends by the word Cause. Now combine these several propositions. One power we immediately know. That power is Will. Others, if assumed by us, must be assimilated to this. But behind every phenomenon we must assume a power. And all such powers are modes of one and the same. And that one is identical with the First Cause and Ultimate Reality of Being. The inference is irresistible, that by a fundamental necessity of thought we are constrained to own an ever-living Will, a Personal Agent, as Author and Administrator of the universe.

Self-existence of Deity does not involve the self-existence of phenomena:

Far from admitting this indiscriminating doctrine, that self-existence may go either everywhere or nowhere, we submit the distinction that while, by the laws of thought, *phenomena demand causation, entities dispense with it*: and it is, we presume, in obedience to this law that our author himself plants his "Absolute Reality" behind the scenery and changes of the world. It is not existence, but entrance upon existence and exit thence, that must be referred to an originating power. And inasmuch as the universe resolves itself into a perpetual genesis, a vast aggregate and history of phenomena, the Theist is perfectly justified in treating it as disqualified for self-existence, and in passing behind it for the Supreme Entity that needs no Cause. This distinction is no invention of mere theology; it is recognized in other fields. No one asks a cause for the *Space* of the universe; and it depends on the theory we may form of its *Matter* whether that too is excepted from the category of originated things. But everywhere the line is drawn upon the same principle; that entities may have self-existence, phenomena must have their Cause.

Two valuable maxims:

* *Though Sense may vary, Reason must be uniform in all beings; as Mind must be one, so must Righteousness be one, whether in heaven or upon earth.* The first declares precisely what the most calm and cautious of modern savans, Oersted, wrote a treatise to establish,—the Unity of Reason throughout the universe; the ubiquity of space and time securing the relations of measure and number everywhere; and all other knowledge being entangled with this constant element. The *second* declares the corresponding Moral principle,—the Unity of Goodness,—the persistency of Right,—the identity of Real Excellence, from sphere to sphere of character. Is it "audacity," is it "irreverent," to apply these principles to the Highest of Spiritual Natures? Then it is "audacious" and "irreverent" to own him as Mind, or speak of any Divine Righteousness at all; for to do so is to assume a constant essence embodied in these words.

JOURNAL OF SACRED LITERATURE AND BIBLICAL RECORD, October, 1862.—

1. Prophecy: its Nature, Interpretation, and Uses. 2. Ernest Renan.
3. Dean Ellicott on the Destiny of the Creature. 4. The Atonement in Relation to Hebrews ix, 16-18. 5. The Tree of Life. 6. The Syriac Language and Literature. 7. Life and Miracles of Apollonius of Tyana.
8. The Biblical Canon. 9. Marcus Antoninus a Persecutor. 10. The Resurrection; an Easter Sermon.

This number contains a letter from Professor Challis, the author of an ingenious work explaining the first chapter of Genesis on the

hypothesis that it is simply a picture of the creation as previously outlined in the divine mind. Mr. Challis acknowledges the truth of Mr. Rorison's analysis in the Replies to Essays and Reviews (noticed in our last number) of the six creative days as conclusive, and adjusts his own theory to it. Mr. Rorison's analysis, slightly modified, might be thus exhibited.

The six days may be set in double threes:

- | | |
|----------------------|-----------------------------|
| 1. Light. | 1. Lights. |
| 2. Watery Expanse, | 2. Water animals and birds. |
| 3. Vegetative earth. | 3. Land animals—Man. |

It will be seen that each digit of the first column corresponds with the same digit in the second column. Each digit in the first row denotes a created *residence*; and the same digit in the second row denotes its created occupant. *Light* is created at figure 1 in the first three, and the *luminaries* as its tenants at figure 1 of the second three. Second in both are the *waters and the expanse* tenanted with *water animals and birds*. Third in both the prepared *earth* with its highest *order of tenantry*.

In both rows there is a parallel descent, the three grades of which are, the empyrean, the medial, and the terrene; the ethereal, the fluid, and the solid; the skies, the atmosphere, the earth. The narrative goes upon the plan that the whole system was constructed the first three days, and stocked with occupants the second three days. A similar instance of double threes will be found in the Lord's Prayer, as presented in Whedon's Commentary, page 93. In the first three of the prayer also will, we think, be found nearly the same descent—celestial, medial, terrestrial. It will be seen that, according to this analysis, the plan of the creative days is not naturalistic but artificial. This, if so, would seem to close the issue between the "cosmogony of Moses" and the geology of science.

German Reviews.

DORPATER ZEITSCHRIFT FÜR THEOLOGIE UND KIRCHE. (Dorpat Journal for Theology and Church. Edited by the Professors of the Theological Faculty of Dorpat, Russia. Number Three. 1862.)—1. Oettingen, Regeneration through Infant Baptism. 2. Hahn, Pastoral Duties in German Cities. 3. Oettingen, The Dedication of a Lutheran Church and the Confessional Movement in the Tyrol. 4. The General Synod of the Lutheran Church of Bavaria.

Professor Oettingen, in the first article, pleads for the old Lutheran doctrine of Baptismal Regeneration. He develops at length his own views of the nature of this regeneration, and promises to show,

in another article, that it is a sound biblical doctrine, and in accordance with the symbolical books of the Lutheran Church. The author admits his belief in the "possibility and necessity of infant faith," and will give proofs for it in the second article. Like the entire old Lutheran Church of the European continent, he is very severe against the Baptists, and he demands that "every spiritual communication with them be broken off, and every appearance of fraternal concession disappear." He wants them to be branded "as impious," and as "enemies of the kingdom of God." (Pp. 326, 327.) Every denial of full baptismal regeneration is considered by him as a concession to the Baptists. The whole article breathes the spirit of unmitigated fanaticism.

THEOLOGISCHE QUARTALSCHRIFT. (Theological Quarterly. Edited by the Professors of (Rom. Cath.) Theology at the University of Tübingen. Number Three. 1862.)—1. Hefele, Reconciliation of Emperor Frederic Barbarossa and Pope Alexander III. at Venice in 1177. 2. Welte, The Apology of Melito of Sardes. 3. Langen, The Jewish Synedrium and the Roman Procuratorship in Judea. 4. Nolte, Extracts from the (unprinted) Chronicles of Georgius Hamartolus.

The first article, by one of the ablest Church historians of the Roman Catholic Church, rectifies a common statement in the history of Pope Alexander III. and Emperor Frederic Barbarossa. The second gives a translation of an Apology for Christianity, which Melito of Sardes, a celebrated bishop and apologist of the second Christian century, addressed to the Emperor Antoninus. This apology is referred to by some of the Church historians of the ancient Church, as Eusebius; but, like so many other writings of the old fathers, it was lost in the course of time. Only about thirty years ago an Englishman, Henry Tattam, discovered it again with a number of other Syriac manuscripts in a convent of the Nitrian desert of Egypt, and it became the property of the British Museum in London. The Syriac text, together with an English translation and notes, was published at London in 1855, by Cureton. An account of it was also given in the *Journal Asiatique* of Paris, by Ernest Renan, who likewise published the Syriac text with the Latin translation in the *Spicilegium Solesmense*, a collection of unedited works and fragments of ancient ecclesiastical writers, published by the Congregation of French Benedictines at Solesmes. The Apology contains some new views and statements on the origin of Polytheism and Idolatry in several regions. The authorship of Bishop Melito of Sardes (the manuscript calls the author only Melito the Philosopher) has been contested by Bunsen, but defended by Cureton.

THEOLOGISCHE STUDIEN UND KRITIKEN. (Theological Essays and Reviews. Edited by Dr. Ullmann and Dr. Rothe. First Number. 1863.)—*Essays*. 1. Plitt, On the Importance of the Heidelberg Catechism for the Reformed Church. 2. Eggel, On Shelling's Philosophy of Revelation. *Thoughts and Remarks*: 1. Masse, A Miner's Notes to Job xxviii. 2. Bäumllein, Papias's Account of the Gospel of Mark. 3. Paret, Another Remark on James iv, 5, and Gen. iv, 7. *Reviews*: 1. Kling, Philosophy and Theology, with particular reference to the works of Sengler (*Erkenntnisslehre*) and L. Schmidt (*Einleitung in die Philosophie*;) 2. Gess, *Gebet im Namen Jesu*, (Prayer in the Name of Jesus,) Reviewed by Reggenbach. *Characteristic*: Ullmann, Biographical Notice of Dr. Kling.

We have had to remark with regard to several preceding numbers of the *Studien* that the selection of topics was not a very fortunate one, and that the veteran theological review of Protestant Germany was in danger of being outflanked in point of interest by some of her younger sisters. The present number, however, is again full of interesting matter. We receive, in particular, two very valuable articles by Eggel and Kling on the efforts recently made in Germany to bring about a full harmony between philosophy and Christian theology. The author of the latter article, Professor Kling, of the University of Bonn and Marburg, one of the most distinguished divines and scholars of Protestant Germany, died last year, March 8, 1862, and the senior editor of the *Studien*, Dr. Ullmann, devotes to his memory some affectionate remarks. The article on the Heidelberg Catechism, by Professor Plitt, of Bonn, is very seasonable at a time when the Reformed Churches in both hemispheres are on the point of celebrating the tercentenary of the introduction of this catechism.

ZEITSCHRIFT FÜR WISSENSCHAFTLICHE THEOLOGIE. (Journal for Scientific Theology. Edited by Professor Hilgenfeld of Jena. Number Four. 1862.)—1. Furrer, Rudolf Collin, A Contribution to the History of the Swiss Reformation. 2. Hilgenfeld, Gnosticism and the *Philosophumena*, with special reference to the recent works of W. Möller and R. A. Lipsius.

The latter article, by Professor Hilgenfeld, is a thorough review of the new controversy on the Gnostic systems which has arisen out of the publication of the celebrated *Philosophumena*, a work ascribed to Bishop Hippolytus. The account which this work gives of Gnosticism differs very materially from the sources of information which have hitherto been known to us, and the question has therefore naturally come up, Which of the two accounts, the old or the new one, is entitled to the greatest credit? The information contained in the *Philosophumena* has been very elaborately set forth in the learned work of W. Möller, (*Die Geschichte der Kosmologie der Griechischen Kirche bis auf Origines*. Halle. 1860,) a young theological lecturer (*Privatdocent*) at the University of Halle. Less

reliance on the statements of the *Philosophumena* is placed by Dr. Lipsius, Professor of Protestant Theology at Vienna, in his work on "Gnosticism, its Essence, Origin, and Development," (*Gnosticismus*, etc. Leipzig, 1860,) one of the most thorough recent works on the subject. Professor Hilgenfeld subjects the views of both these scholars to a thorough examination, and develops at large his own opinion about the character and the history of Gnosticism.

ZEITSCHRIFT FUER HISTORISCHE THEOLOGIE. (Journal of Historical Theology. Edited by Dr. Ch. W. Niedner. First Number. 1863.)—David Joris of Delft: His Life, his Doctrine, and his Sect. By F. Niffold. First Article.

The entire space of this number of the Quarterly is taken up by this single article on David Joris of Delft, one of the numerous sectarians of the Netherlands in the sixteenth century, whose lives and writings the author has made his special study. The present article is only a first installment, as it is called the first part of the first section. It begins with a quotation from Mosheim, to the effect that the opinions still widely differ on the character of Joris, some placing him on the list of the worst fanatics and blasphemers, and others calling him a saintly mystic, and that, therefore, his cause still awaits the sentence of an impartial judge, who will decide on the ground of authentic and reliable documents. A literary introduction of twenty-two pages shows that the author has collected for his work more material than ever has been made use of by any of his predecessors. As Joris took for some time an active part in the Anabaptist movement in Holland, this thorough and exhaustive work on his life bids fair to be a contribution of the greatest importance to the entire Church history of that period.

French Reviews.

- REVUE DES DEUX MONDES.—August 1.—2. GUIZOT, Un Projet de Mariage Royal. 2. SAINT-RENE TAILLANDIER, Le Roi George de Podiebrad, (1st article.) 7. CH. DE MAZADE, La Guerre du Mexique.
- August 15.—2. REVILLE, Le Mythe de Prométhée et les Etudes Modernes sur l'Humanité Primitive. 4. SAINT-RENE TAILLANDIER, Le Roi George de Podiebrad, (2d article.) 5. SAISSSET, Recherches Nouvelles sur l'Ame et sur la Vie.
- September 1.—1. Maxime du Camp, Naples et la Société Napolitaine sous le Roi Victor Emmanuel. 3. REMUSAT, Rome et son Nouvel Historien (Ampère.) 4. SAINT-RENE TAILLANDIER, Le Roi George de Podiebrad, (concluded.) 6. COCHUT, Les Finances et les Banques des Etats-Unis depuis la Guerre.
- September 15.—2. SAINT-MARC GIRARDIN, La Question d'Orient en 1840 et en 1862. 3. GALOS, La Marine Marchande en France d'après l'Enquête de 1862. 4. TAINÉ, La Poesie Moderne en Angleterre. 6. D'HAUSSONVILLE, M. de Cavour et la Crise Italienne. 7. L. DE CARNE, La Révolutions et la République de 1848 à Propos d l'Histoire de Mr. Garnier-Pagès.

October 1.—1. GUIZOT, Un Projet de Mariage Royal, (3d article.) 3. DU HAILLY, New York pendant la Guerre. 4. L. DE CARNE, La Revolution et la Republique de 1848, (2d article.) 5. ESQUIROS, L'Angleterre et la Vie Anglaise, (17th article.) 10. LAVOLLEE, Madagascar et le Roi Radama II.

October 15.—2. TROGNON, Guerre d'Amérique—Campagne de l'Armée du Potomac. 4. TAINÉ, La Poesie Moderne, (2d article: Lord Byron.) 5. SAINT-MARC GIRARDIN, La Question d'Orient et 1840 et en 1862.

November 1.—1. MICHEL CHEVALIER, L'Industrie Moderne. 3. SAINT-RENE TAILLANDIER, Publicistes Modernes de l'Allemagne. 4. GEFFROY, les Etudes et les Decouvertes Archeologiques Reventes dans le Nord Scandinave. 5. DU HAILLY, New York et la Vie Americaine.

November 15.—2. PALLU, La Compagne de Cochinchine en 1861. 5. LEONCE DE LAVERGNE, De l'Accord de l'Economie Politique et de la Religion a Propos d'un Livre Catholique. 6. CH. DE REMUSAT, Shaftesbury. 9. RECLUS, Les Livres sur la Crise Americaine.

The article on the American War, contained in the number of October 10, and signed by Mr. Trognon, the Secretary of the Prince of Joinville, has produced quite a sensation both here and in Europe. The authorship has been commonly ascribed to the Prince of Joinville, or another Orleanist prince, and a translation of the article has been published in New York in pamphlet form. The political press has so generally given extracts from and comments upon it, that we suppose most of our readers are familiar with its views.

One of the most valuable articles in the last numbers of the *Revue des Deux Mondes* is the essay of Leonce de Lavergne on the Harmony between Political Economy and Religion. The author shows that as modern civilization, so also the science of political economy is an offspring of the Christian religion. The political economist cannot solve his task without assigning to the immense influence of religion on social life its due part; and Christians, on the other side, ought to appreciate the importance of political economy, which will teach them the art of making a more and more numerous portion of the human family participant of the great blessings which Christianity has brought down upon earth. The author is happy to find that the importance of the subject begins to be duly appreciated in the Roman Catholic Church, whose writers have too often denounced political science, like so many other sciences, as an aberration from the true principles of Christians. He cites the eminent orator and philosopher, Father Gratry, who says in one of his works: "I have been assured that political economy is a scourge; but I say, it is the salvation of society." He mentions with gratification the fact that the bishops of Belgium have established at the University of Louvain, which is entirely under their control, a chair of Political Economy, and he devotes

the greater part of his article to a review of a work by Professor Perrin, the occupant of this chair, on "The Wealth of Christian Nations." While he criticises and rejects the views which the Roman Catholic writer, in common with his Church, expresses in the defense of begging, against the universality of primary instruction and the like, he cordially recommends such principles as are derived from doctrines common to all Christians. In conclusion, the author expresses a sanguine hope that modern industry, in close alliance with Christianity, will more and more succeed in the abolition of misery and vice:

REVUE CHRETIENNE.—August, 1862.—Lyric Poetry in France, by Rosseau Saint Hilaire. Diversities of Human Races, by B. Pozzy. Life in Ancient Rome.

September.—Les Misérables, by Charles Secretan. Diversities of Human Races, by B. Pozzy. What one sees in an English Village, by Eug. Berster. Last Days of Lefevre d'Etaples, by Jules Bonnet.

October.—Life upon our Globe, by F. Godet. A Study of Voltaire, by F. Kuhn. The Spiritual Philosophy and Christianity, by F. Bonifas. A Visit to M. Schelling at Berlin in 1851, by A. Eschenauer.

ART. XI.—QUARTERLY BOOK-TABLE.

Religion, Theology, and Biblical Literature.

Tracts for Priests and People. By various writers. 12mo., pp. 372. Boston: Walker, Wise, & Co. 1862.

This volume presents itself as a soft-spoken mediator between the Essays and Reviews and their orthodox opponents. Its own standpoint, disclosed gradually as the reader advances, is thus incidentally indicated in a passage expounding M. Comte's ignorance of the true moral condition of the English mind: "Entirely ignoring that mighty movement of religious regeneration led, in the eighteenth century, among the many by the Wesleys and Whitefield, among the few by William Law, and which, as it takes hold by degrees of the vitals of the Anglican Church, gives birth through Alexander Knox to the Anglo-Catholic, through Simeon to the Evangelical, through Coleridge to what may be called the essentially theological school of our renewed Divinity." It is, then, a production of the refined, spiritual, and fervid Coleridgian, Maurician Theology, claiming its advocates to be the aristocratic counterpart of the Methodistic commonalty.

It is difficult to draw a sketch of a theology which systematically avoids and abjures all sharp outlines of doctrinal statement, and prefers to reveal itself in delicate and finely-hued blurs. Truth stated with precision, it scornfully denounces as "dogma"—a term

which serves to brand every clear exposition of any tenet they reject. As near as we can discern the bearings of their theology it is as follows:

Christ, as second in the Trinity, is head of the human race; for whom he has made an atonement, not by substitution, but by sacrifice of himself wholly and entirely to the will of God, to meet whatever sufferings may result. Identifying themselves with him in such utter self-consecration to God, men are justified in him, and saved through him. So blessed is that headship of Christ, and so efficient is his satisfaction unto God for all the sins of all the race, that his atonement is very likely, perhaps very sure, to result, at some future flowing period, in the course of the rolling æons, in a complete and blessed redemption for all. The Bible contains the true word of God; is inspired; it is not known or definable in precisely what sense, but in such a sense as is no other book; so that it is the apex of the pyramid of all existing records. Miracles are not evidential; for the real evidence of truth is its own self-evidencing truthfulness. They were simply *mighty works*, well suited to awaken an uncultivated age, for the purpose of drawing men's attention, awakening and training their minds to an exalted view of the character and mission of the Son of God. To a student of modern science they are ill-suited as means of "evangelical demonstration." The freest range is to be allowed to modern criticism in judging and rejecting parts more or less of the sacred canon, although the whole book is generally accepted as Bible. "Bibliolatry," however, is hardly better than Mariolatry, as being an obstacle to the true freedom of the human spirit, and a check upon a genuine religious feeling. In this way the advocates of this "renewed theology" believe that the intuitions of the human spirit can be satisfied, the demands of the age can be met, the utmost desirable scope can be allowed for religious individualities, a most scholarly theology can be maintained, a true spiritual religion, amounting to a refined Methodism, can be "enjoyed," and Christianity, on its revised foundations, can stand the revolutions of mind and the shocks of time.

It is difficult to read Mr. Maurice without believing that, in spite of his solemnly accepting the formulas of ordinary theology in a sense diverse from their apparent original intention, he is a man of a genuine earnest religious sincerity. As matter of fact, he is said to be a man of eminently pure life and fervent benevolence. There cannot be a doubt that he really feels that he and his school are rescuing Christianity from wreck in the present and coming age by placing its theology on a tenable basis. He proposes to

shape our religion to the demands of the waning nineteenth and coming twentieth century. This he would do, not by the wholesale surrenders and trenchant assaults of Theodore Parker; but by insensible modifications, by conciliatory restatements, by enlargement of cautious freedoms, and yet by retaining all that does not contradict or enslave the intuitions, and by insisting on the superiority of the rich religious spirit to the dry theological "dogma."

Besides Mr. Maurice, other able and scholarly writers have contributed to the volume. Mr. Hughes, of Tom Brown fame, shows how gracefully the "renewed theology" can sit upon a refined English layman. Rev. Francis Garden, sub-dean of her majesty's chapel royal, discusses the atonement. J. M. Ludlow, in a dialogue, maintains that honest doubt is not always condemnable want of the spirit of faith; and the same Mr. Ludlow, in two "Lay Dialogues," discusses with much acuteness the laws of nature and Comte's Positive Philosophy.

A Complete System of Christian Theology; or, a Concise, Comprehensive, and Systematic View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By SAMUEL WAKEFIELD, D.D. 8vo., pp. 604. New York: Carlton & Porter. 1862.

The need has long been felt of a system of Theology, compact, yet complete, better calculated for our candidates for the ministry, and for our reading and reflecting laymen, than any extant. Watson is, as a whole, unsurpassed in the English language as a systematic theological author. His work has had no little influence in disciplining the minds and forming the views of our ministry. It is very undesirable, indeed, that his Institutes should be struck from our course of studies. But it needs no little acquaintance with the nomenclature of theology, and no little logical training, to read his work with combined pleasure and profit. A work on the basis of Watson, in a similar style, with a less elaborate structure of periods, more brief as a whole, yet furnishing a discussion of some important topics omitted by Watson, was therefore a real desideratum. The task was undertaken by Dr. Wakefield, and has been performed so well that we have hardly any fault to find with it, unless it be in the form of a regret that the work was not entirely original and independent, giving us Wakefield alone and letting Watson stand in his own untouched position. Dr. Wakefield's name has hardly been known to the Church as that of an able theological writer, and the completeness of his success, attested by the more than ordinary routine compliments of the press, has taken some of us by surprise.

Why should not this book be in the hands of our laity, in their libraries, and, in handsome form, upon their tables? Every layman.

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at any rate, who voted for lay delegation, attesting thereby his belief that the laity have some interest in the doctrines and discipline of the Church, is, we think, bound to purchase and peruse it. To have read well its pages would be no ordinary advantage to any man. To have mastered its contents is to be no mean theologian. As editor of the work, we are bound to say that we are not to be held as believing all we have indorsed for publication. There are points in which the author bases himself upon Watson, in which we concur with neither. There are points of philosophy in which Mr. Watson followed the prevalent theories of the Locke philosophy which Dr. Wakefield has preserved, and which we should have expunged and replaced with the reverse view. There are some minor points of theology in which we differ from him. By way of compromise the author did make some concessions to the editor in expunging some views; and the editor has conceded other points in which he could not concur. Yet, as a whole, as to the main outlines of our Arminian Wesleyan theology, we know of no work which can be pronounced a truer and completer representation than the volume before us.

Dr. Wakefield's style is a very clear, solid, straightforward expression of the thought. He has few, if any, sentences that require a second perusal to be understood by any reader who knows the meaning of the terms. He has a true skill in analysis; and the lucid and exhaustive division of the matter, marked by the proper typography, greatly facilitates the systematic mastery of the subject by the reader, and renders it an admirable recitation book. We advise not the removal of Watson from the course of study, but the placing Wakefield in an earlier place as an introductory to the later study of the Institutes.

Perfect Love; or, Plain Things, for those who need them, concerning the Doctrine, Experience, Profession and Practice of Christian Holiness. By J. A. Wood, of the Wyoming Annual Conference. 12mo., pp. 314. Boston: H. V. Degen & Son. 1862.

It is at the present time specially important that the doctrine of Christian Holiness should be maintained with explicit clearness and unshrinking firmness, as it was presented in the latest expositions of Wesley, and yet that it be guarded from overstatements, overactions, and foreign elements, which tend to adulterate and bring it into disrepute with many truly evangelical Christians. The volume before us makes no very elaborate attempt at this kind of discrimination. It is simply an effort to awaken a desire and an earnest seeking for holiness, written with considerable freshness of style, backed by the author's own experience. For that very important purpose it is perhaps adapted to be effective.

One chapter there is, however, which seems to us not only foreign to, but requiring to be kept entirely separate from, the subject of sanctification. We are somewhat acquainted with the pages of the eminent masters of "Holy Living and Dying," with Kempis, and Jeremy Taylor, and Henry More, and Fenelon; and while we recognize in some of them a decided tendency to a holy repose, a sanctified quietism, and in others admissions that excited manifestations are an unavoidable incident, we do not recollect in any of them a chapter implying that shouting or falling is any desirable accompaniment of a work of God, or are any proper part of Christian sanctification. There are, indeed, usually in every period of great religious excitement unavoidable overactions of this kind. The Bible attests that in a ruder age religious earnestness sometimes manifested itself in shouting, leaping, and dancing. But it is a sad thing when these incidentals are by weak persons exalted, as they sometimes are, to regular institutions, and made tests of the genuineness and the exaltedness of piety. Such persons will graciously admit that some who are Christians do not shout, but perhaps it is "because they have nothing to shout for." Where this test of piety and superior holiness becomes established in a given Church, those who have no other qualifications are sure to adopt this route to distinction. To disregard the standard of civilization around them, and to overlook and override the feelings of fellow-Christians, are, in their view, a religious merit, a triumph of militant piety. More intelligent and thoughtful Christians either, like Edward Irving, bow in submission to these self-anointed dictators; or, browbeaten and disheartened, silently retire, carrying their influence and means to build up the institutions of other Churches, which rise in power and success around us, and leaving us a residuum of feeble piety without influence or hold upon the community, a standing quotation against Methodism, and an argument against all profession or attainment of higher religious life. In such a community you will hear it said, "There are members enough gone from us to other Churches to form here, by themselves, a powerful Methodist Church." To steer clear of these evils without checking the spirit of a true Christian zeal, and producing a reactionary coldness, is often a difficult problem. It requires the application of a skillful, loving, chastening hand upon the part of the wise pastor.

Sermons Preached and Revised. By the Rev. C. H. SPURGEON. Seventh Series. New York: Sheldon & Co. Boston: Gould & Lincoln. 1862. The seventh series means the seventh volume. This fact fully decides that Spurgeon stands the test of publication, of criticism,

and of semi-infidel ribaldry, and is entitled to be considered an immovable "institution." We rejoice that it is so. Setting aside his unnecessary streaks of Calvinism, his Sermons cannot fail to conduce to "the spreading of scriptural holiness throughout the land."

A Manual of Worship, suitable to be used in Legislative Bodies, in the Army and Navy, and in Military Academies, Asylums, Hospitals, etc. Compiled from the forms and in accordance with the common usages of all Christian denominations, and jointly recommended by eminent clergymen of various persuasions. 24mo., pp. 132. Philadelphia: George W. Childs. 1862.

The prayers and lessons of this beautiful manual are adapted to a great variety of public occasions, and are suitable for every religious denomination. They are recommended by such authorities as Barnes, Durbin, Hodge, Stockton, Bellows, and President Woolsey of Yale.

Philosophy, Metaphysics, and General Science.

The Origin and History of the English Language, and of the Early Literature it Embodies. By GEORGE P. MARSH, author of "Lectures on the English Language," etc., etc. 8vo., pp. 574. New York: Charles Scribner & Co. London: Sampson Low, Son, & Co. 1862.

It is a remarkable fact that it should be reserved for this late day, and for an American scholar to make the requisite thorough researches, and bring within possession of the ordinary purchaser a philosophical, practical, and eloquent history of the origin and early progress of our English language. Most scholars, writers, and orators use our language as they find it, adopting the practice of authors whose genius has secured them eminence as their standard, regulating themselves by the laws deduced by grammarians from existing facts; but the genesis and early growth of our mother-speech are as deep in primeval mystery to them as the springs of the Nile to the classic ages. Mr. Marsh's works, particularly his present volume, together with the noble and inspiring example he sets, will, we think, do much toward inaugurating a new era. The handlers of our language will feel the deep necessity and a proper ambition to master its history and its philosophy. Mr. Marsh demonstrates that it is a history and a philosophy full of interest for the liberal mind. He carries a rich enthusiasm, unalloyed with eccentricity, through all his labors. His style is rich and roundly rhetorical. His numerous quotations from our ancestral authors form an old anthology. Let our young scholars, especially, and our aspirants for a full mastery of our hereditary English, treat themselves to a thorough study of Mr. Marsh's volumes.

The period covered by Mr. Marsh's history extends from the

reign of Henry III. to that of Elizabeth, embracing about four centuries. It blends intimately with the political and archæological history of England; and all combined furnish a picture of the development of the mind and character of a nation more important to us than any other portion of modern European history.

The following table of contents will give a view of its train of topics: Origin and Composition of the Anglo-Saxon People and their Language; Anglo-Saxon Vocabulary, Literature, and Grammar; Semi-Saxon Literature; English Language and Literature of the First Period; from the Middle of the Thirteenth to the Middle of the Fourteenth Century; Commencement of Second Period—from 1350 to the time of the Author of *Piers Ploughman*; the Author of *Piers Ploughman* and his Imitators; Wiclif and his School; Chaucer and Gower; The English Language and Literature from the Beginning of the Fifteenth Century to the time of Caxton; The English Language and Literature from Caxton to the Accession of Elizabeth; The English Language and Literature during the Reign of Elizabeth.

History, Biography, and Topography.

The History of Methodism in Canada. With an account of the work of God among the Canadian Indian Tribes, and Occasional Notices of the Civil Affairs of the Province. By GEORGE F. PLAYTER, of the Wesleyan Conference. 12mo., pp. 414. Toronto: Anson Green. 1862.

Mr. Playter is favorably known to our readers as the contributor to our pages of a series of articles on Wesley as a Man of Literature. The series seemed to show no ordinary power of giving, with a very plain style, an interest to his subject. We received with pleasant expectation a volume from his hand of history of Canadian Methodism. There is so much in common, not only as Americans, but specially as Methodists with Canada, that the subject ought to attract a greater interest than our means of information have been sufficient to create. A common language, a common religious ancestry, a common theology and religious spirit, are most ample grounds for a mutual fraternal interest. The first reception of the volume prompted the momentary purpose of making it the ground of a brief presentation, in a full review, of the religious history of our Canadian brethren to the readers of the Quarterly.

Mr. Playtér is a pioneer in the work, and it bears the stamp of the pioneer character. Like Dr. Bangs's History of Methodism, it is the raw material for history rather than the history itself. When our writer comes to the production of his volume it is soon seen that the historical power is not pre-eminent. The plain style

does now and then attract interest ; but the whole wears too much a documentary and statistical look to win us to its pages by the blending of coloring and truth. The Methodist public are much indebted, however, to Mr. Playter for his elaborate researches ; for his rescuing the evanescent facts and placing them in history ; and we wish him an extended circulation and a full remuneration for his labor of love in the belief that it is generally a work of truth. The future historian of American Methodism will owe him a tribute of thanks.

Mr. Playter devotes ten pages to a purely political discussion of the war of 1812 between America and England. What this has to do with the History of Canadian Methodism Mr. Playter would be perplexed to tell. We make free to tell him that it is out of place, out of time, out of character, and contains some very strange statements for any place or time. It is wholly pervaded with an unhistorical, untruthful, partisan spirit. That he should be a loyal subject of Queen Victoria, a frank and honorable Briton, preferring a constitutional monarchy, and ready to maintain his cause, we should fully approve. But why he should drag a bitter political discussion, grossly maligning the United States, into a history of the spread of the Gospel of peace, we know not. It has wonderfully the look of an attempt, not to animate the spirit of high-toned loyalty to the mother country, but to create and to court the Canadian feeling of hostility to this country, much too rife at the present time, and plant its bitter seeds in the heart of Canadian Methodists. He is pleased to say that "the war was no remedy for the evil at all" of which America complained ; "the British government did after as before the war." If Mr. Playter did not know this to be a falsehood, he was unprepared to treat the subject. England did not do "after as before the war." Never from that day to this has England dared to step on board an American ship and take an English seaman from our protection. That was the point for which America fought ; and bitter for England would at any time since have been the day that she reasserted the claim and repeated without reparation the deed. So satisfied was America with the result, that opposition to the war was the death of the Federal party. The very grounds taken by Mr. Quincey, as quoted by Mr. Playter, exiled that gentleman from public life.

Mr. Playter is evidently possessed with the notion, entertained by some Canadians, that the people of this country are ever cherishing designs of invading Canada and wresting her from the English government. Outside the columns of that degraded organ of the lowest

depravity in our country, the New York Herald, we have neither heard talk nor seen publications evidencing any such wish. With the people of Canada we have ever desired a friendly feeling and a genial intercourse. Such a feeling has, we are happy to say, uniformly been reciprocated by the Canadian friends with whom it has been our good fortune to have acquaintance. Of that supposed kindly feeling Mr. Playter's occupancy of the pages of our Quarterly was one of the results. We did not then anticipate the reception of so malignant a chapter from his pen, and we are frank to say that the man who thus seeks to infuse the spirit of hostility into either section is the unequivocal enemy of both. We take this occasion to say, that any Canadian Methodist writer who will furnish a genial article, comprising a compressed history of Canadian Methodism, will receive the thanks of editor and readers of the Methodist Quarterly Review.

Belles-Lettres and Classical.

Liberia's Offering. Being Addresses, Sermons, etc. By REV. EDWARD W. BLYDEN. 8vo., pp. 167. New York. 1862.

This magnificent pamphlet—or, shall we call it, this handsome volume with a glazed pink paper cover—is the production of a Professor in the State College in Liberia, Africa. It commences with a brief biographical sketch of the author, and consists bodily of six addresses, popular and collegiate, delivered in Liberia. It is adorned with a fine engraving of the Institution, of which he is one of the officers.

No one would infer from these pieces that not a drop of Caucasian blood adulterated the veins of the hand that wrote them. In a style of clear, pure, flowing English, the author defends his race, suggests the methods of improvement, and points his adopted state, on the soil of his ancestral continent, to the path of honor and prosperity. The book is one of those signs of success which cheer the hearts of the much maligned cause of Liberian colonization. The volume is worthy of the respect of a critical reader, and should attract the notice and sympathy of the friends of the human race.

Juvenile.

Allie and Ryan; or, the New Bonnet and Dress. By RENA RAY. Four Illustrations. 18mo., pp. 253. New York: Carlton & Porter. 1862.

Steps Up the Ladder; or, the Story of Poor Little Tim. A True Story. Three Illustrations. 18mo., pp. 126. New York: Carlton & Porter. 1862.

Alice Barlow ; or, Principle in Everything. A Village History. Six Illustrations. 18mo., pp. 268. New York: Carlton & Porter. 1862.

Little Mabel's Friends. A Sequel to "Little Mabel and her Sunlit Home." By a Lady. Four Illustrations. 18mo., pp. 145. New York: Carlton & Porter. 1862.

Frank's Friend ; or, the Rampart of Strasburg. By Rev. K. H. CASPARI, author of "The Schoolmaster and his Son." Translated from the German. 18mo., pp. 82. Philadelphia Lutheran Board of Publication. 1862.

Miscellaneous.

The Photograph Album. Various Sizes. New York: Carlton & Porter. How many inventions of modern art combine to complete this latest product of the civilization of the age, the Photograph Album ! And in spite of the alarms of war and the omens of commercial embarrassment, the taste of our public maintains its demand for this, one of its choicest gratifications. And why not ? Are we sure that overretrenchment will not be a common damage, ruining our mutual industries, especially those by which our higher wants have been supplied ? At any rate do not abolish the supplies for the intellect, the heart, and the purer tastes.

The Adventures of Philip, on his Way through the World, showing who Robbed him, who Helped him, and who Passed by him. By W. M. THACKERAY, author of "Vanity Fair," "The Newcombs," "The Virginians," "Pendennis," etc., etc., etc. With Illustrations. 8vo., pp. 267. New York: Harper & Brothers. 1862.

Miriam. By MARION HARLAND. 12mo., pp. 419. New York: Sheldon & Co. Boston: Gould & Lincoln. 1862.

Orley Farm. A Novel by ANTHONY TROLLOPE, author of "North America," "Dr. Thorne," "Framley Parsonage," etc., etc., etc. Illustrated by J. E. Millais. 8vo., pp. 338. New York: Harper & Brothers. 1862.

A Manual of Information and Suggestions for Object Lessons. In a Course of Elementary Instruction, Adapted to the Use of the School and Family Charts, and other Aids in Object Teaching. By MARCIUS WILLSON, Author of "Willson's Historical Series," "School and Family Readers," etc. 12mo., pp. 336. New York: Harper & Brothers.

History of Frederick the Second, called Frederick the Great. By THOMAS CARLYLE. In Four Volumes. Vol. III. 12mo., pp. 596. New York: Harper & Brothers. 1862.

Pamphlets.

Sources of Power in the Missionary Enterprise. A Discourse preached before the Missionary Society of the Detroit Annual Conference of the Methodist Episcopal Church. By Rev. T. C. GARDNER, A.M. Published by order of the Conference. 12mo., pp. 29. New York: Carlton & Porter. 1862.

Mr. Gardner has published too little to enable our public to appreciate his abilities as a master of clear thought in flowing and

picturesque style. We give a paragraph or two to enable our readers to decide.

Influence on missions of a true or false exposition of prophecy:

The point of divergence is the doctrine of the millennium. There is a true and a false idea of the millennium. The true strengthens the heart and faith of the Church, and inspires all her energies for the conquest of the world. The false weakens the Church's very existence, and paralyzes her right arm of power. The true makes spiritual causes, flowing through the Church's life and the various channels of sanctified human agency, the means under God of fulfilling the prophecies. The false so literalizes the scriptural millennium as to take it out of the scope and province of spiritual agencies and make it the subject of direct physical omnipotence. According to this idea Christ is to reign literally on the earth a thousand years prior to his judgment-advent. He is to take to himself his great physical power, is to change thus the surface and appearances of the globe, making a new earth if not a new heaven, and in the exercise of arbitrary will and power is to subdue the nations to his sway. Now we have always considered this interpretation as radically false, and as fraught with serious practical mischief to the cause of Christ. It reverses at once the mode of the divine procedure in extension of Christ's kingdom. It sets aside all the laws of the Christian dispensation, and makes the progress of the Gospel and the conversion of souls depend, not on the confluence of the infinite grace of God with the free-will of man, but on an intensely arbitrary will acting irrespective of all conditions of existence. This theory does not, it is true, object to the preaching of the Gospel and the maintenance of missions, but then it puts no real faith in such means for wide-spread and permanent results, and stamps the whole missionary enterprise as utterly impracticable, so far at least as it respects the ultimate triumphs of Christianity. It maintains that it is not the province, and therefore not the duty, of the Church to convert the world, and that when the predicted time arrives Christ himself will convert the world without the intervening agency of his Church. Holding to such a view of prophecy, who can put forth any sustained missionary effort? Unless this missionary scheme comes entirely within the scope of Christian faith it does not come within the scope of the Church's power. If your interpreting key of prophecy does not unlock to your vision the golden gates of a world redeemed to God through the preaching of the cross by human messengers, prophecy will pour no inspirations into your being to work in earnest for the coming of Christ's kingdom. Now we believe the true teaching of prophecy to be, that the ultimate objects of the missionary enterprise come within the range of well-directed sanctified human agency; that it is a practicable, common-sense scheme of Christian effort and beneficence; and that, so surely as the Church shall obey her marching orders and hold her course steady through the centuries, so surely shall she conquer the world to Christ. Look into the prophecy-illuminated future and see that in the last days the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. The Church shall mount up to the highest seats of empire, and the great national waves of the world's population shall flow up to the loftiest elevations of regenerated life and existence. Then out of Zion shall go forth the law—the law of the world's history—and the word of the Lord from Jerusalem.

Reciprocal relations of Church and Missions:

An ecclesiastical organization without any missionary outgrowth of aggressive measures for the propagation of the Gospel may be a beautiful piece of machinery, but it is not a living Christian Church. On the other hand, we argue *from* missionary operations *to* the Church as we do from nature to God. We may infer from the dew-drop the existence of the ocean, and we trace a Bible from some lonely cottage in Asia to the Church of the living God in America. The source of all good is God in the infinitude and eternity of his existence; but the great time-reservoir of his grace and wisdom and power is his Church upon earth.

Cause and Probable Results of the Civil War in America. Facts for the People of Great Britain. By WILLIAM TAYLOR, of California, author of "Seven Years' Street Preaching in San Francisco," etc. 12mo., pp. 30. London: Simpkin, Marshall, & Co. 1862.

This pamphlet by Mr. Taylor marshals a large mass of facts, presented in a forcible way, showing the true nature of the slaveholders' rebellion. England too earnestly desires our national dismemberment to regard the argument. Otherwise it would be as effective as it is unanswerable. For how can any friend of freedom and righteousness, any enemy of human bondage, especially since the President's proclamation and his message of 1862, pretend to doubt that the true foe with which our free North struggles is the fell power of American slavery?

We said nearly a year ago that the only basis of permanent peace is a Northernization of the South. Short of this we are two nations, and no documentary unions can make us ONE. Our worst enemies are, and ever have been, the *compromisers*. There is no safe intermediate between the complete abolishment of the old and creation of a new South, homogeneous with the North, or an inauguration of two independent nationalities. That renovation of the South may consist of the entire destruction of slavery, and the occupancy of the vacant lands of the South by a hardy, industrious, free yeomanry. Then, not until then, we may hope to be not a mere Union but a Unit.

Late, yet sure in the accomplishment of this view, comes the President's Proclamation of Emancipation. We trust that before our readers trace our words its consummation will be a fact of history. No great convulsion, no disintegration of southern society will ensue. But a blow will be given, quiet, without a shock, by which the legal bond will be forever broken, and southern society will be compelled to readjust itself to the new order of things. The slave will become a hired laborer. The late slaveholders will be the most decided opponents of the phantasy of general colonization. The system of free labor being inaugurated, and the power of the oligarchy broken, confiscation, immigration, and renovation will be the desirable results. How completely and how rapidly this programme is to be fulfilled time will decide.

Christian Predestination; or, the Predetermined Providential Appointment of them that love God to suffer with Jesus, that with Him they may be Glorified. Being an Exposition of Romans viii, 29, 30, deduced critically from the text. By the Rev. JOHN S. EVANS. 18mo., pp. 48. Quebec. 1862.

This is a very acute piece of biblical argument. Its aim is to furnish a true and natural exposition of a standing proof-text appropriated

by Calvinism. The critic would rescue the terms "called," "justified," and "glorified" from the technical sense which a system has fastened to them, and which inveterately spring up as soon as the words are heard. His exposition is that the foreknown are "the called" to suffer the "afflictions" of the previous context; "in hope" that in those "afflictions" they are "justified," and "glorified" by a sustaining, defending, honoring God.

The Great Specific against Despair of Pardon ; or, Christ's Propitiation and Advocacy extending alike to every Sinner without exception. A Discourse before the Genesee Conference of Ministers of the Methodist Episcopal Church at its session in Albion, and published at its order and expense. By Rev. I. CHAMBERLAYNE. 12mo., pp. 32. New York: Carlton & Porter. 1862.

Dr. Chamberlayne has a mind that delights to grapple with the grand doctrines and hard problems of old theology. He here takes stand, with able, manly argument, against the doctrine that any man before death "sins away his day of grace," or—if we understand him—commits "the unpardonable sin." Against this doctrine he arrays in mass the counter principle that the Atonement reaches not only every sinner but *every sin*. Still, with every respect for the able author, we do not see how this contravenes the declaration of Christ that there is one sin without forgiveness, inasmuch as it blasphemizes and drives away, by its enormity, that spirit whose gracious aid is *condition to all repentance*. Our impression is that millions are lost because we cannot awaken their fear to one who perishes from "despair."

ART. XII.—THE DENIAL OF FINAL CAUSES.

THE remarks on final causes at page 39 are so obtruded upon the train of thought that we could have easily separated them from the article, but have preferred to retain them as a specimen of the godless naturalism which is at the present day infecting European science. From the fact that certain phenomena appear in nature, which plainly serve no purpose of utility, it is inferred that there is no *design* in creation at all; that things are *used*, because there are antecedent favorable conditions for *use*; but that *use* is not the *end* or *purpose* for which anything exists. "So the true naturalist will say that birds fly *because* they have wings; but never birds have wings *in order* that they may fly." It is not clear from Martins's quotation whether De Candolle intended to limit all

reasoners by his maxim, or naturalists as such only. If the latter, he was only stating the boundaries of natural science. It may indeed be true, that such is the only maxim for the naturalist; but that does not settle the question whether a thinker of a wider range may not accept both propositions, and say, "Not only do birds fly *because* they have wings, but they have wings *in order* that they may fly."

Our naturalist affords us in this essay a beautiful view of the structural system of living nature. One thing strikes us on a comprehensive glance at its whole. The principle of its plan, namely, the blending of *uniformity and variety*, is a *contingent*, not a *necessary* principle. It is not a system of organic *necessity*, originating like the steps of a geometric demonstration, solely possible, self-existent, and rising with a structure, in which every successive step results from the preceding. A system of uniformities with *ad libitum* variations is a system of a *selective* character, picked out of countless other supposably possible systems, formed with an outline and a coherent intellectual plan, of which the principles are intellectually detected, and are found to be perfectly in accordance with the laws of volitional thought. The only solution of their *origin* then, since blind causational necessity is out of the question, is *intelligent choice*; and intelligent choice, present at and anterior to the selection of the plan, and comprehending the whole, basing it on its actual principles.

What are those principles? The naturalist tells us in this article. They are "uniformity in type and variety in modification." This is the fundamental law, and the whole system is its fulfillment. But what is the law for? It is for the purpose of regulating the actions of every part of the system, so as to produce its whole. What are the actions of its parts and particles for? To so obey the law as to complete its organic plan. What is the synthesis of law and actions for? To produce the entire system. The very selection of the system, of its laws, and of the action of the elements according to its laws, is inexplicable without the supposition of design. So far, then, from furnishing a refutation of the law of design thus far, the whole scheme of the naturalist seems obliged to illustrate its existence.

But how are these laws by us discovered? By observing the facts. But does not the same observation find out that the *subserviencies to use* are quite as numerous as the "varieties in modification?" Are there not infinite multiplicities of curious, wonderful, and use-serving action and operation *attained at least by the way*? The naturalist will tell us that he had nothing to

do with these. We reply, then he had nothing to do with, and no right to say anything about the existence or non-existence of the doctrine of ends. If *he* has nothing to do with this, others may belong to a broader and higher school; and over-passing his limits, they may say that *we* have something to do with them. They may claim to find *uniformity in type, variety in modification, and both subservient to infinite varieties of use.*

This subserviency to *use* is no more to be destroyed by the existence of arrangements made to secure other principles, namely, the law sometimes of uniformity, sometimes of variety, than the fact of variety and uniformity is destroyed by the myriads of subordinations to the law of use. The fact, at any rate, of subserviency to *use* is too universal and overwhelming in amount, and too positive in its character and in its artistic complicated and converging combinations, to be possibly mistaken without a most perverse and inveterate purpose to be mistaken. But in the light of the remarks thus far made, let us survey the exceptions to the law of *use* by which Martins and Goethe would overthrow its existence.

That the useless nipple is given to man on the law of *uniformity* does not in the least contradict the fact that the breast is given to the woman for *use*; namely, for the purpose of nourishment; a purpose without which the race cannot be preserved; a purpose demonstrated by its pervading character for the female of a large genus of beings, for which it is necessary as a means of generic existence. That the useless wings of the apterix preserve the law of uniformity does not disprove that those of the eagle and the lark preserve the law of use. That the ox hooks because he has horns nobody denies; but the fact that there are animals not so well provided does not in the least disprove the purpose of fulfilling the law of variety by making him an aggressive and self-defensive animal. There may be a variety of variations from the law of use without destroying that law, as well as from the law of uniformity of type without destroying that law. Each law may take its turn, and with due "variety" blend, even in the same case.

There is in this matter a question which both Martins and Goethe overlook. The true question is not, "Why do birds fly?" but, How came this complicated, converging, and most exquisite adjustment of conditions by which birds are able to fly? Nor does Mr. Darwin's "natural selection" at all aid us here; for the question still recurs, How came this most complex and yet most complete system, in which "natural selection" has its chances of effective work? "Natural selection" operates with wonderful success; but it must possess as truly wonderful a synthesis of prin-

ciples, a framework and system within which to work, as genius ever invented or art constructed. What is the solution to this so complicated yet so complete and structural a system?

It is a plain first principle of all reasoning that *an immediate and ample solution of a problem should not be rejected in behalf of a more distant and less ample one*; still less for *no other whatever*. Of this complicated system we have a complete and ample solution, if it may but be even for a moment tried. The supposition, namely, of an anterior Intellect conceiving the plan with an executive Will adequate to its execution, does furnish all the conditions necessary for the solution of this question; and there is not only no better, but there is positively no other whatever. And we might leave it for matter of reflection whether it is not intuitively certain that *Mind* such as, or at least analogous to, the *mind* which we are conscious ourselves of possessing, must not be the cause of plans, of a nature, so purely rational.

Take for instance the human tongue, viewed as the organ of speech, and consider what an infinite number of adjustments of the most complex character must precede, in order to its being an articulate organ. And still further back, consider its connection with the anterior physical frame of man; then its adjustment to the ear not merely of the individual, but of all other individuals; requiring another system to match of exquisite adjustments in the ear itself. Then consider the relation of both with sound; and of sound with thought, in order to its adaptation to be the medium of communicating that thought from mind to mind. Escape if you can, without an abdication of common sense, the perceiving that the ear and the tongue are predictive of human intercourse, society, and a social system. Is it not most plain to every man's reason that all this can have no antecedent solution but the presupposition of an anterior potential Mind, a mind which understands mind, which designs design, which anticipates facts, society, history, and makes the most wonderful provision for such results? The man who comprehends all these innumerable and infinitesimal requisite complications, and then says, "Men talk *because* they have lungs, throat, tongues, vocality, ears, and minds, all adjusted harmoniously and converging to this result," and refuses to admit that "these conditions are *designedly* combined in order that speech and the social system may exist," disuses his honest common-sense.

We said that living nature is not like a geometric problem of Euclid, whose origin is in necessity, and whose every step follows in the whole structure with an intrinsic adamantine necessity. We will now say that it is like a parable of the divine Lord of

nature and teacher from its phenomena—the blessed Jesus. These parables consist of a main outline *designed* for practical illustration, with voluntary finishings designed to complete the narrative or form a natural and touching picture. Who would be such a fool as to say, “This parable has no meaning; for look at that additional and useless detail, which has no practical or illustrative application!” We would tell him that *use* is sometimes attained by the addition of something *useless*,—useless, that is, in the sense of not serving the immediate purpose, but more useful in the end just because it postpones the use. So the very law of *uniformity in variety* is not only an intellectual law, but it is a law of *use*; and the whole system with its laws merges into a *system of use*. And thereupon the human mind will ever be impelled and authorized by its own imperative nature to ask of the whole the old question, “What is the end of God in creation?”

Naturalists are doubtless great men, and many of them are good men;* but they are not lords of all discussion. And it is very arrogant for them first to exclude every consideration which does not belong to their department, and then to issue a ukase to which every other department of the world of thought is expected to bow, requiring all to stop at their terminal point. It is very stupid for them to draw conclusions which may be good for them, but when broader considerations are adduced modifying the universality of their conclusions, to answer, “That does not belong to my department.” The exclusive naturalist may never go beyond “birds fly because they have wings.” The *philosopher* will say, “Birds fly because they have wings, AND they have wings in order that they may fly.”

The following books have been received too late for full notice in our January number:

Lyra Cælestis, by A. C. THOMSON. Boston: Gould & Lincoln.

Hopkins's Moral Science, by the same Publishers.

Gaussen on the Canon—a superb volume. American Tract Society.

Of this last a notice will in fact be found in our Foreign Literary Intelligence.

* It is due, we believe, to the scientific men of our country to say that the great body of them take ground against skepticism. American science is not irreligious.

THE PLAN OF EPISCOPAL VISITATION FOR 1863.

Conference.	Place.	Time.	Bishop.
KENTUCKY.....	Hartford.....	February 26*...	MORRIS.
BALTIMORE.....	Georgetown.....	March 4.....	SIMPSON.
EAST BALTIMORE.....	York, Pa.....	" 4.....	SCOTT.
LIBERIA.....	Careysburgh.....	" 4.....	BURNS.
MISSOURI AND ARKANSAS..	Hannibal.....	" 4.....	AMES.
KANSAS.....	Lawrence.....	" 11.....	AMES.
NEW JERSEY.....	Burlington.....	" 18.....	SCOTT.
PHILADELPHIA.....	Westchester, Pa.....	" 18.....	SIMPSON.
PITTSBURGH.....	Coshocton, Ohio.....	" 18.....	JANES.
WESTERN VIRGINIA.....	Fairmont.....	" 18.....	MORRIS.
NEBRASKA.....	Brownsville.....	" 25.....	AMES.
NEWARK.....	Hedding Church, Jersey City.	" 25.....	BAKER.
NEW ENGLAND.....	High-street, Charlestown....	April 1.....	SCOTT.
NEW YORK EAST.....	South-second-st., Brooklyn..	" 1.....	BAKER.
PROVIDENCE.....	Warren, R. I.....	" 1.....	JANES.
NEW HAMPSHIRE.....	Haverhill, Mass.....	" 8.....	BAKER.
NORTH INDIANA.....	Wabash.....	" 9*.....	MORRIS.
WYOMING.....	Susquehanna, Pa.....	" 9*.....	JANES.
NEW YORK.....	Washington Square, N. Y....	" 15.....	SCOTT.
TROY.....	Fort Edward.....	" 15.....	BAKER.
VERMONT.....	St. Albans.....	" 15.....	SIMPSON.
BLACK RIVER.....	Arsenal-street, Watertown....	" 22.....	JANES.
MAINE.....	Chestnut-street, Portland....	" 22.....	SIMPSON.
ONEIDA.....	Cortland.....	" 22.....	BAKER.
EAST MAINE.....	Rockland.....	" 29.....	SIMPSON.
GERMAN.....	Bremen.....	June 20.....	AMES.
ERIE.....	Ashtabula.....	July 15.....	SIMPSON.
OREGON.....	Lebanon.....	August 12.....	JANES.
CALIFORNIA.....	Napa City.....	September 2.....	JANES.
CINCINNATI.....	Xenia.....	" 2.....	BAKER.
NORTH OHIO.....	Mount Vernon.....	" 2.....	MORRIS.
WESTERN IOWA.....	Winterset.....	" 2.....	AMES.
WEST WISCONSIN.....	Lodi, Dane County.....	" 2.....	SIMPSON.
CENTRAL OHIO.....	Upper Sandusky.....	" 9.....	SIMPSON.
EAST GENESSEE.....	Penh Yan.....	" 9.....	SCOTT.
IOWA.....	Newton, Jasper County.....	" 9.....	AMES.
OHIO.....	Lancaster.....	" 9.....	BAKER.
CENTRAL ILLINOIS.....	Canton.....	" 16.....	SCOTT.
DETROIT.....	Romeo.....	" 16.....	SIMPSON.
INDIANA.....	Washington.....	" 16.....	MORRIS.
SOUTHEASTERN INDIANA.....	Columbus.....	" 16.....	BAKER.
UPPER IOWA.....	Davenport.....	" 16.....	AMES.
MICHIGAN.....	Jackson.....	" 23.....	SIMPSON.
ROCK RIVER.....	Rockfort.....	" 23.....	SCOTT.
SOUTHERN ILLINOIS.....	Mount Carmel.....	" 23.....	BAKER.
MINNESOTA.....	Hastings.....	" 30.....	AMES.
NORTH-WEST INDIANA.....	Michigan City.....	" 30.....	MORRIS.
GENESSEE.....	Rushford.....	October 1*.....	SIMPSON.
WISCONSIN.....	Waukesha.....	" 1*.....	SCOTT.
NORTH-WEST WISCONSIN..	West Eau Claire.....	" 7.....	AMES.
ILLINOIS.....	Springfield.....	" 8*.....	SCOTT.

* Thursday.

CORRECTION.—In our notice of Dr. Stockton's book of poems we imputed to him the doctrine that "denominational organizations are wrong." In a private note to us he states that he holds no such doctrine, and wonders whence we "derived this notion." It is of little consequence *whence*; but we cheerfully record the correction of our misstatement to which he is entitled.

APR 17 1868